955-11-42

THE IESVITES GOSPEL BY

W. Crashawe, B. of Diuinity
and Preacher at the Temple.

UNIVERSITY
LIBRARY
CAMBRIDGE

LONDON,
Printed by *E, A.* for *Leonard Becket*,
and are to be solde at his Shop in the
TEMPLE nere the Church.
1610.

THE IESVITES GOSPEL

BY

1879: 15

THE POINTS OF NEW DIVINITIE CONTAINED IN this Gospell.

167/13

1 THat the Milke of Marye may come into comparison with the blood of Christe.

2 That the Christian mans faith may lawfully take holde of both as well as one.

3 That the best compounde for a sicke soule, is to mixe together her milke and Christs blood:

4 That the sinnes & spirituall deseases of the soule are cured as well by her milke as his blood.

5 That Christ is still a little childe in his Mothers armes, and so may be prayed vnto.

6 That her milke and the merit and vertue of it, is more pretious and excellent then Christs blood.

IN THE APPENDIX.

1 THat no man, but a woman did helpe God in the worke of our redemption.

2 That God hath made Marye partaker and fellow with him of his diuine Maiestie and power.

3 That God hath deuided his Kingdome with Marye, keeping Iustice to himselfe, and yelding Mercy to Her.

4 That a man may appeale from God to Her.

5 That a man shall oftentimes be sooner heard at Gods hands in the mediation of Marie, then of Iesus Christ.

THE

THE OCCASION OF THIS IESVITICALL BLASPHEMYE.

IVSTVS LIPSIVS, a man of learning enough but too much levitye, hauing runne ouer all religions; and at last set vp his rest in *Poperye*: fell in his declining and doting dayes to open *Idolatrye*: And as he neuer troubled himselfe much with Christ in his life (whose very name a man shall seldome finde in his bookes) so at his end, wanting matter (it seemes) to magnifye Christ, he writes 2. books in praise and honour of 2. Idols: namely 2. old rotten, or 2. new forged pictures of a Woman with a Child in her armes. Which must needs be taken for pictures of our Ladye: Wherein the prophane wretch blusheth not to write, that at these 2. Images, there are more and greater miracles wrought, then the scriptures speake of to be done by Christ himselfe. A learned lowe-Countrye Diuine wondring that such Owles durst flye abroade at Noone light, and such tromperye be set to sale in these daies of knowledge, Wrote a short reprooſe

of the impieryes, vttered in the first of these bookes, which is:

De Virgine Hallensi.

Wherein, because the Iesuits were also touched, as being the Fathers of such fooleryes, and the makers of those boltswhich such fooles as *Lipsius* do shoote: Therevpon a Iesuite of *Antwerpe* calling himselfe *Clarus Bonarscius*, (but his true name being, *Carolus Scribanius*) taking vpon him in a Iesuiticall pride the generall quarell of the whole order of Iesuits, vndertakes to defend their Innocencie, and their Honour (forsooth) against all the world: and to that end writes a booke, and cals it

The great Theater of the Jesuits Honour.

Amphitheatrum Honoris.

In quo Caluinistarum in Societatem criminationes iugulatæ.

Wherein, after many blasphemies against Christ: calumnies & sclanders against Princes: all kinde of lyes against our Ministers, and Professors: he comes at last to defend their freind *Lipsius*, and his legend of our Ladye of Hall: And after he hath abused him that wrote against it, with all despightfull termes, and rayld most artificially, wherein he excels all other Iesuits, (*Parsons* excepted) as far as they, all other Papists: He makes a transition from rayling on men to playing with God: and from disgracing Princes to dallying with

Iesus

Iesus Christ: and not onely defends the legend of *Hall*, Written by *Lypsius*, but further to shew his own devotion, he makes a Poeme, not to the honour of God, or of Christ the Mediator, But to our Ladye of *Hall* and the Childe Iesus. Wherein, whether the verse be better or the matter worse is hard to tell: But whether his deuotion therein is greater to a Creature, or his blasphemie against the blood of the Mediator, let the Christian Reader Iudge, by the Poeme it selfe, which hereafter followeth.

EX CLARI BONARSCII AMPHYTHEATRO HONORIS.

Lib.3 Cap.8 pag.356.editionis 2. 1606.

AD DIVAM HALLENSEM, ET PVERVM IESVM.



AEREO lac inter meditans, interq; cruoreme
Inter delicias uberis, & lateris.

2 Et dico, (si forte oculos super Vbera tendo)
Diua Parens Mamma gaudia posce tua.
Sed dico (si deinde oculos in vulnera verto)
O Iesu, lateris gaudia mala tui.

3 Rem scio. Prensabo, si fas erit, Vbera dextra
Læua prensabo vulnera, si dabitur.

4 Lac Matris miscere volo cum sanguine nati:
Non possem Antidoto nobiliore frui.

5 Vulnera restituent turpem vlceribus mendicum:
Testa cui saniem radere sola potest.

Vbera

TO OVR LADYE OF HALL, AND TO THE CHILDE IESVS.

MY thoughts are at a ſtand, of Milke and Bloud
(Delights of Breſt & ſide) which yeelds moſt (good

2 And ſay when on the teares mine eyes I caſte:
O Lady, of thy breſt I begge a taſte.
But if mine eyes vpon the wounds do glide,
then (Ieſu) I had rather ſucke thy ſide.

3 Longe haue I muſed, now know I where to reſt
for with my right hand I will graſpe the breſt,
(If ſo I may præſume) as for the wounds:
With leſte ile catch them; thus my zeale abounds.

4 And of the milke, and blood in mixture, make
the ſoueraigneſt cordiall ſinfull ſoule can take.

5 Theſe woundes corrupted vlcers mundifies
which none can cure vnleſſe he cauterize.

A mixture of Chriſts blood and creatures milke to make vp the confection which must heale our ſoules.

Theſe

Vbera reficient Ismaelem sitientem
Quem Sara non patitur: quem neque nutrit Agar:
Illa mihi ad pestem procul & procul expungendam:
Ista mihi ad longas euaditura febres.

6 *Ira vomit flammas, fumatque libidinis Aetna?*
Suffocare queo sanguine, lacte queo.
Liuor inexpleta rubigine sanit in artus?
Detergere queo lacte, cruore queo.
Vanus honos me perpetua prurigine tentat?
Exaturare queo sanguine, lacte queo.

7 *Ergo Parens & Nate, meis aduertite votis:*
Lac peto, depereo sanguinem: vtrumque volo.

8 *Paruule maternis medius qui ludis in vlnis*
Qui tua iam comples vbera, iam vacuas:
Quid me respectas obliqua tuentibus hirquis?
Roboris in Cœlum nil habet Inuidia.
Sæpe quidem dixti, noxis offensus iniquis,
Tune meas mammas, Improbe, tune meas?
Nolo tuas o nolo tuas Puer auree mammas:
Non sum tam duri, tam grauis oris homo:
Sed tantum lateris pluat vnica & vnica stilla:
Et saltem a dextra vulnere gutta pluat.
Si nihil è dextrâ vis implere, implue lauâ:
Si nihil è lauâ, de pede sanguis eat.
Si tibi non placeo vulnus mihi vulnera danto:
Mercedem danto vulnera, si placeo.

9 *Sæpe mihi Babylon patera propinat, & auro,*
Ingeminatque meis auribus, enge, bibe.
Non faciam, vel si Cœlum miscebitur Orco,
Non faciam, meretrix impia, non faciam.

Those brests the faynting *Ismael* well wold cherish
whome *Sara* scorn'd and *Agar* would not nourish:
The first from me expells all pestilence:
the second driues all lingring feauers hence.

6 Doth Ire belch fire, or lust like Aetna smoketh?
eyther the *blood* or milke this feruor choketh.
Doth enuyes rust enroule me round about?
this *milke*, or that same blood soones scoures it out.
Or do vaine glorious tumor stuffe me still
Here *blood* and milke inough my thirst to fill.

How the blood and the milke made eq

7 Mother and Sonne giue eare to what I craue:
I begge this milke, that blood, and both would haue.

8 Youngling, that in thy mothers armes art playing
sucking hir brest sometimes, and sometime staying:
Why doest thou veiwe me with that looke of scorne?
tis forcelesse enuy that gainst thee is borne.
Oft hast thou sayd (being angry at my sinne)
darest thou desire the teates my foode lies in?
I will not, oh I dare not, golden childe
My minde from feare is not so farre exilde:
But one, euen one poore drop I do implore
from thy right hand, or side: I aske no more.
If neyther; from thy left hand let one fall:
Nay from thy foote, rather then none at all.
If I displease thee let thy woundes me wounde:
But pay my wage if I in grace befound.

Here the milke is uanced boue the blood.

9 Ofte-times doth Babylon in gold me send
strong wine, and whispers to me, drinke my friend.
No, no, though heauen and hell should make confusion
Ile none false strumpet, hence with thime illusion.

10 *O sitio tamen, o vocem sitis intercludit!*
Nate, cruore sitim comprime, Lacte Parens.
Dic matri, meus hic frater sitit, optima Mater,
Vis de fonte tuo promere, deque meo?
Die Nato, tuus hic frater, mi mellee fili
Captiuus monstrat vincula, lytron habes.

11 *Ergo redemptorem monstra te iure vocari*
Nobilior reliquis si tibi sanguis inest.
Tuque Parens monstra matrem te iure vocari,
Vbera si reliquis diuitiora geris:

12 *O quando lactabor ab vbere, vulnere pascar!*
Delicijsq; fruar, Mamma, latusq; tuis!
Parce Deus, magno si te clamore fatigem:
Non potis Imperio, non potis arte regi.
Exagitante siti, Patientia perdit habenas.
Clamores si vis tollere, tolle sitim.
Pluris ego clauis: saturasti sanguine clauos:
Lanceaq; erubuit sanguine tincta tuo.
Pluris ego pannis: maduerunt vndiq; panni
Nati a vulneribus, Matris ab vberibus.

10 But ah, I thrist: ah drought my breath doth smother!
Quench me with *blood* sweet Sonne, with *milke* good (Mother.
Say to thy Mother, see my brothers thirst,
Mother, your *milke* will ease him at the first.
Say to thy Sonne, Behold thy brothers bands,
sweete Sonne, thou hast his ransome in thy hands.

11 Shew thy redeeming power to soules oppresst:
thou Sonne, if that thy *blood* excell the rest.
And shew thy selfe iustly so stil'd indeede,
thou Mother, if thy *brests* the rest exceede.

12 Ah when shall I with these be satisfide?
When shall I swimme in ioyes of brest and side?
Pardon (o God) mine eager earnestnes:
if I thy lawes, and reasons bounds transgresse.
Where thirst ore swayes, pacience is thrust awaye:
stay but my thirst and then my cries will staye.
I am better then thy nayles: yet did a streame
of thy deare *blood* wash both the Launce and them
More worthy I then clouts: yet them a flood
moystned of Mothers milke, and of Sonnes blood.

THE APPROBATION OF THIS AVTHOR.

CLARVS Bonarscius, otherwise called *Carolus Scribanius* is a Iesuite now liuing at Antwerpe, and of much account amongst them; he wrote this booke and spewd this blasphemy out of his vncleane heart some 4. or 5. yeares agoe. And whereas both the Author and his booke deserued the fire or halter, It was so farre from being misliked in the Romishe Synagogue, or any waye censured, that since then the book hath beene reprinted and the Author and his booke stande inrolled, aproued and commended (in their great volumes set out for that purpose) for good and Catholicke.

Clari Bornascij Amphitheatrum Honoris Iesuitici, in quo Caluinistarum in societatem Iesu criminationes iugulatæ: prostant Palæopoli 1605. *& postea* 1606. *Hæc Possevinus Iesuita in Appararu sacro Tom.* 1. *lit. C. pag.* 357. *editionis vltimæ.*

Palæopoli hoc est Antuerpia.

And it is to be noted that these volumes of Possevine containe onely an inrollment and approbation

no writers at all, saue such as are approued Romish Catholicks: and are set out with great and publicke allowance of the Romishe state, as may be seene at the beginning of the first Tome.

Besides, let all men knowe the book stands yet vncensured, and the man liues still vnpunished, nay vnreproued, or rather commẽded and rewarded for it: therfore this cannot be calld an obscure or priuate facte, but may properly be held the fact of the Romish Church or State.

A DISCOVRSE OF THE LADIES OF HALL AND SICHEM, IN WAY OF PREface: shewing particularly *the occasion of this new* Gospell.

THe blessed *Mother of our Lord*, as the Church in all ages hath done, so doth ours, willingly honour, as the most blessed of all Saints, yet as a creature, and as one saued by *her sonne*, that *Saviour in whome her spirit reioyced*: (a) we know and acknowledge that not she but the *holy ghost* hath said that *all generations shal cal her* (b) *blessed*: Yet we must confesse, we are of that fathers religion, who said, (c) *her spirituall bearing of Christ was happier then her carnall*,

(a) Luke 2

(b) Luke

(c) August lib. de virginit

carnall, and *her selfe more blessed by conceiuing Christ in her heart then in her wombe, and by beleeuing in him then by bearing him, for her bearing him in her body would not haue saued her soule, if she had not more happily borne him in her heart.* And in another place, (*d*) *she was happy and blessed, not because in her the word was made flesh, but because she heard the word of God and kept it.*

This her blessednes, farre be it from vs to impeach: and who would not yeild her all blessednes and honour that a creature may haue, of whome *God* vouchsafed to take the flesh of *man*? And if any of our Religion hath giuen any words of her, that may giue the least blemish to her blessed state, it was not done in any the least *contempt* of *her*, but in the *zeale* they bare to the honour of their *Sauiour*, whome they held dishonoured by the vnequal cõparing of her with him: for what will not a Christian mans zeale cause him to doe, when he seeth his God dishonoured? who would haue thought that *Moses* would haue cast so carelesly out of his hands, so pretious a iewell as were the two Tables written with the finger of God? and yet when he heard the name of the *Lord* blasphemed, he forgot himselfe and them, and as though he remembred *none but God*, he threw them away and brake them in pieces.

if *Moses* his zeale makes his hastines excusable then no reason to condemne them whose zeale gaue passage to their passions, and caused them for the honor of the *Creator* to forget the priuiledge of a *Creature*: and I dare say there neuer was learned man of our profession

Felicior partus spiritualis quam carnalis beatior enim Maria fuit concipiend. Christum fide quã carne materna enim propinquitas nihil e i profuisset nisi feliciuschristum corde quã carne gestasset

(*d*) Idem inde felix quia verbum dei custodivit non quia in illa verbum caro factum est.

Papists themselues cannot deny but our men do (out of this case) speak and write most reuerently of the blessed virgin. as namly, Luther Oecolampadius Brentius spangenbergius vrb Rhegas Bucer Bullinger.

All this is confessed by Coccius the great Papist, in his thesaure catholico. To. 1. Li. 3. tit. 5. p. 300.

feſſion that preſumed to touch the very skirt of the garment of her glory, vnleſſe they ſaw her ſet in compariſon with *God* or *Ieſus Chriſt*, which ſeeing the Romiſh Church dare offer to do, thereby ecclipſing the glory of *Gods mercy* and the worthyneſſe of *Chriſts ſatiſfaction*, we holde it our dutyes to be zealous for the glory of our God, and to preſerue as farre as in vs lyeth the prorogatiues of our Sauiour, if it be ſaid that they match her not with God or *Chriſt*. I anſwer they doe, and that in ſuch a meaſure, as we dare pronounce her or any Angel *accurſed* that ſhould either arrogate or accept of that which the Romiſh religion aſcribes vnto her. Too good euidence hereof hath beene ſeene in all ages for theſe 200. yeares laſt paſt, wherein they haue fallen from honoring her as a *Saint*, to magnifie her as a *Mediator*; to pray to her as to a *God*, to truſt in her as in a *Sauiour*: Many perticulars haue beene ſpecified by many of *our writers* which by the *aduerſaries* could neuer be *denied* (they are ſo euident) & yet were they neither *recanted* nor *remoued*, but contrarywiſe they haue proceeded from euil to worſe, till their blaſphemy haue euen peirced the *heauens* and touched the Crowne of the *Almighty*, & confronted the woundes, merrits and bloud of our *Sauiour*. Particular inſtances heereof are many, which may be collected out of the Authors of late yeares, part whereof ſhall if God permit be perticularized in this Treatiſe.

Bonauenture himſelfe ſaid that we muſt take heed leaſt we ſo farre aduance the glorye of the mother that we diminiſh the glorye of the ſonne.

Reinoldus de Idolatria.. Catalogus teſtium veritatis. Perkins, of the Idolatrye of the laſt times.

But aboue all there is one, which as it is the lateſt, ſo is it the fowleſt, and wherein Popiſh blaſphemye is at the height, as now it giues hope to all Chri-

UNIVERSITY LIBRARY CAMBRIDGE

stian men that their prayers are heard, her end is at hande, and that *her iniquitie is come vp before God.* And there remaines nothing but the reuenging hand of God to be stretched out vppon her. We haue it not from the report of merchants, from the letters of the posts, nor from the Intelligence of Embassadors, for then our aduersaries might suspect it, Nor from the reporte or writings of our own men, for then let the world not beleeue vs: but we haue it from the fountaine it selfe euen from the *Recorde* wherein it is written, with the *Authors* hand: and surely if the euidence were not beyonde exception, our selues would not beleeue it of them, though they be our enemies. Thus standeth the case.

Reuel.

Amongst the late deuices that Romishe pollicye hath forged to vpholde their hierarchye, a principall is, their *art of Miracles*, which they pretende to haue so ordinarye, that in many Churches they haue more *miracles* then *sermons*: but alas daily experience sheweth that they be *lyinge Wonders* and no true miracles. Now becausse such tricks are most effectuall to delude the common people, and that they finde themselues and their cause to haue lost much of late in many parts of *Christendom*: therefore to recouer themselues and to gaine credit to their forlorne cause, they haue most busily applyed this point of late, and haue by the craste of Machiauelian *Iesuits* (as *Watson* their brother Preist often stiles them) so farre preuailed, that there scarce passeth a month wherin some new Image of our Lady is not found, or some strange miracle and

In 80. the Pope lost all England Scotland, Ireland, Denmarke, Sweden and a great part of Germany, France, Switzerland, Poland, and Hungary.

In their quodlibets often.

won-

wonders heard of.

Two yeares agoe they caused a storye to be written and published wherein they blush not to make their people beleeue, that more miracles, and greater then Christ did, haue beene and are daily done at *Hall* (a towne in the borders of *Brabant* and *Henault*) by the virgin Mary at a picture of hers in a Chappell there: and this is set out by no vulgar or triuiall fellow, but by that famous Apostat *Lipsius*, that the tale may carry the more credit: and the miracles are not of ordinary but of the highest nature: for healing of frēsies, feuers, cōuulsions, is nothing, nay: sight is giuen to the blinde, and whereas Christ raised but 3 from the dead (that we know of) our Lady of *Hall* (saith *Lipsius*) gaue life to 7 at least that wer dead: Loe here how far short Christ himselfe is of his mother: and now we meruaile no more if they haue written that *St. Francis did all that Christ did and more then Christ did*, seeing the picture of his mother, can doe more then he did.

I say the picture of his mother, because *Georgius fabricius*, the Popes cēsor of books, in his allowance of this legend of *Lipsius* saith, that God giueth and communicateth downe power to worke miracles not onely to the *virgin Mary* and the *Saints*, but euen to their Images or pictures: beholde good reader a worthy peice of new refined popery, *Gods diuine power is communicated to the very pictures of creatures*: And if a y man obiect that miracles are not in these dayes to be expected, *Lipsius* hath a learned and catholike answer,

See the booke called *Iustæ lectionis diua Virgo Hallensis.*

Iairus daughter.

Omnia quæ fecit Christus fecit Franc. sed plura quam fecit Christus fecit Franciscus. lib. conformitatum beati Francisci.

strange doctrine of i operery.

that now indeede in respect of *Christ*, or to auerre his doctrine, or to maintaine his honour, they neede not, but the case is otherwise (saith he) with *Saints*, for many doe refuse to worship them, and grudge at the honour that in the Romish Church is giuen them, and therefore to defend them in this point, and to establish that worship which they doe vnto them, God suffereth so many miracles to be done euen by their *Images*: which answere being well considered of, what a kinde of doctrine it containeth, I leaue to the learned and iudicious Reader:

By popishe doctrine Christ doth more to establishe the worshipping of Saints then his owne.

I onely say, that if this be true, then how forteth it with the very body and current of his story, by which no man can deny, but it is apparent that most of the miracles which he specifieth, were done almost 200. yeares agoe, namely betwixt the yeares 1400. & 1500. long before *Luther* began to preach, and as they say afore our Religion was in the world, and consequently before the worshipping of Saints was withstood, therefore it followeth; that miracles were ordinary at Saints Images, euen then when worshipping of Saints was not denied: *Lipsius* might haue done well to haue reconciled so euident a contradiction.

But what assurance haue we for the truth of these miracles? or how know we that this is an approued picture of our Lady? *Lipsius* answereth that there was one *Sophia* daughter to the *Landgraue of Hesse*, by his Lady Saint *Elizabeth*: (a Saint of Pope *Gregory* the 9. making within foure yeares after her death.)

This *Sophia* (saith he) as it is thought, had certaine Images

mages of our Lady, giuen her by her mother *Elizabeth* (was it then but thought so, and must we now beleeue it?) one of these she gaue to the Nunnes of the Nunry at Vilvord, and that was called *our Lady of comfort*: 2 more she gaue to *Madam Machtild*, or *Maud* her husbands sister, who bestowed them thus: one she gaue to *Grauesand*, another to *Harlem* (two townes in *Holland*) the third, (which it seemes stole all the vertue from both the other) to *Hall*, a towne in *Henalt*, (and this is that we now speake of:) and to ad more credit to the story, he tels vs that this Lady *Maude* was Mother to that Ladye *Mawde* who bare at one birthe 364. children, which were all borne aliue, and baptized by a Bishop: So (saith *Lipsius*) this is that image, which now we worship at *Hall*: and thus strong a foundation hath the storie: and now may not all *Caluinists* be ashamed to doubt of this storye or to suspect these grounds?

An olde story but greatly suspected by *Erasmus* and other learned men, to be fabulous.

Now therefore surely we must needs beleeue (els we are vnbeleuing heretikes) that one was before this Image dispossessed of a diuell without any other meanes, for so he saith, & that ten at least were deliuered frō present death by but calling or thinking vpon *our Ladye at Hall*, and that seauen were raised from death to life being but layd before the image; and all these within the space of xx. yeares, and in one countrye (so ordinarye a matter is it in Poperye to raise the dead.) Nay we must beleeue (or els we are infidels) that when a faulkener should haue beene hāged for loosing his Lords faulkon, and had the rope about his necke,

An excelle and newfou way for faul ners to

and did but call to mind the *Ladye of Hall*, forthwith the Hawke came flynge home againe, and light vppon the faulkeners shoulder, and so saued his life: for this is not *Lipsius* ashamed to report. Which if it be true, then we shall lesse wonder hereafter at that in the *legende*, where it is reported how a Parrat hauing gott abroad out of her cage and sporting her selfe in the ayre, was by and by espied by a hawke, who being readye to seaze vppon her, Instantly the *Parrat* seing herselfe in danger to be surprized, cried out *S. Thomas a Becket* saue me: and presently the hawke fell downe dead and the *Parrat* was deliuered.

As also those miracles of *S. Francis* so far beyonde *Christs* or his Apostles, that he tamed wilde beasts, that he preacht vnto a *Wolfe*, and conuerted him from his crueltie, and calling him by the name of his brother *Wolfe*, made the towne of *Engubium* & him friends, who of long time had beene at contention, and for the assurance of the peace, he made his brother *Wolfe* to giue him his faith in the Market place, before the Magistrates, and afterward the *Wolfe* went vp and downe the citye, and tooke his meat from dore to dore: Loe here you heretikes, here is a Miracle worth something: and if they wil not beleeue me, looke in the holy booke of Conformities, and there you shall finde all this and much more: as namely, how the birds would come flyng, and the beasts flocking about him to heare him preache, and how the Nightingales and other birds would come and helpe him to say Masse, and sing his office, and would answere him verse for verse.

Come

e their lost kes, neuer ore heard prooue this sius and u wilt haue ny Faulke- rs turne pa- ks.

See the olde glish legend folio, of the of S. Tho- s of Can- bury.

ee the booke lled, *Liber formitatum Francisci*, f any impres- on.

See the con- formitye of the olde im- pression and his life in En- glish.

Come out ye heretikes (*Caluinists and Lutherans*) *Saint* Francis and his followers challenge you all to bring out one miracle like these, to approue your religion surely they may, and for ought I see *Christ and his Apostles* also, for they neuer wrought such a miracle to confirme the Gospel. Is it not then apparant that saint Francis hath done more then Christ did?

Sedulius a Papishe writer hath this 1. yeare defended all these

Oh my deare countrymen (you that name your selues the catholikes of England) if you would but open your eyes and consider of this, I durst make your selues iudges, what diuinitie this is: if you suspect me, beleeue me not, looke into the bookes themselues, and beleeue your owne eyes: if you say vnto me that some such impieties and follies might creepe into the olde bookes, 100. or 200. yeares agoe when the times were not so warye nor suspitious; but the Church hath since reformed such abuses, I answere, I alledge most of this out of the Booke of conformityes, lately corrected and printed in Italye within these 20 yeares: but if you looke into the olde one, printed 100 yeares agoe, (wherewith your forefathers were abused) you shall there finde such matter, a for reuerence of the Reader *I shame*, and for the honour of *God* I *feare* to write.

And as for these miracles at our Ladyes picture at *Hall* they were neuer offred to the worlds view nor euer came to light till within these 3 yeares that *Lipsius* (a man who durst doe any thing but honour Christ) presumed to publish them, and with foule impiety to write that in these dayes *Christ* and his doctrine, ser-

uice

uice and religion needes no miracles but the Saints and their seruice and worship do stand in neede thereof: and as in the infancy of the Church *Christ* had his, so in the perfect state of it, *Saints* and their Images must haue their miracles: but obserue withall that (if they say true) more strange and as I may so say, more *Miraculous Miracles* are done for the honour of *Saints*, and approuing the worshipping of them and their Images, then were for the establishing of the Gospell, the abrogating of the ceremoniall law, & for prouing *Christ* to be the sonne of God.

See the conformitie of the olde impressiō or his life in English.

If *Lipsius* were liuing I would not spare to tell him: that this his doctrine smels strongly of that whereof he hath beene, (it seemes not withoutcause) suspected, which because he is dead I will forbeare to name.

Lipsius died a relapsed papist at *Louen* ano.

But some of our English Papists (which are not learned) may doubt whether there be such a booke or no, or if it be not deuised by vs, and fathered on them, (for so do their Preists often suggest vnto them of such books as they feare the people will mislike) but if any of their misleaders doe so misinforme them, let them know the booke hath beene twise printed at *Antwerpe*, & once at *Paris*, with allowance of authoritye in both places, not onely of the Censors of Books, and the Archbishop of the place, but the matter and miracles in the book are confirmed with the bulls of 2. Popes, one of Pope *Nicholas*, in the yeare 1451. the other of Pope *Clement* the 8. within these 8. yeares: and if any should be so vnreasonable as to thinke that we haue forged all this,

These bulls of 2. Popes are in the end of the book.

Possevine

Possevine the Iesuite may giue him full satisfaction: who in his *Apparatus sacer* hath published to the world that *Lipsius* in the yeare and at the place aforenamed, did put out such a worke, & giues him spetiall cõmendation for his labours, in that and the like for the Catholike cause.

Iustus Lipsius vir vere Catholicus inter complures eruditissimos libros, anno. 604. edidit librum hac prænotatione Iusti Lipsii diua virgo Hallensis eiusq; beneficia & mirac-cula bona fide atq; ordine descripta. Antuerpiæ apud moretum. Posse. Appa. sa. To. 2. in litera I. page 318

But hath not *Lipsius* recanted, or the Romish Church reformed this since then? Alas, *Lipsius* was so farre from that, that the yeare after, very neere vnto his death, as though he intended nothing but *to heape vp wrath against the day of wrath*, he added *drunkennes to thirst*, as the Prophet saith, for heaping sin vpon sin, in stead of reuoking & recanting his former collusiõ, he published another pamphlet, a more ridiculous Legend, and fraught with more improbabillities and impossibilities then the former. It beares this title: *Iustus Lipsius his history of our Lady of Sichem, or of our Ladies picture, of the craggy-rocke or sharpe hill, and of her new miracles and benefites: at Antwerpe.* 1605.

Iusti lipsii diua virgo Aspricollis.

At this Image saith he, are wrought miracles of al sorts Apoplexis, Epilepsies, goutes and all kinde of diseases are healed, lame are restored to limbes, blind to sight, deafe to their hearing: and all these by heapes, not sildome or extraordinarily, but yearely monthly, dayly: almost 60. are registred by *Lipsius* besides many more omitted, and all to be done in 2. or 3. yeres, insomuch as if his report be true, God makes miracles farr more ordinary for the honour of Saints and their Images, then he did for confirming the doctrine of Christ and his Apostles: But what credit hath the story of our

Lady of *Sichem*? euen as good as hath our Lady of Hall, els let the reader iudge.

The tale of the Image of the craggye hill.

Neere to the little poore (but olde) towne of *Sichem* saith *Lipsius*, there is a mount, barren, rough, and craggy, on one side whereof there is a little hillocke: on it growes an Oake, and in it or fastened to it, is a lit- Image of our Lady, which hath done great miracles in time past, and was therefore worshipped of the people there: but how is that proued? thus: aboue 100 yeares agoe, a *Shepheard* found that Image, & put it in his bosome, thinking to carry it home to worsnip it, but as he was in these thoughts, he was sodainly strucken & astonisht in his sences, & benūmed in his whole body, insomuch as he could not stirre one foot but stood still like a dead tronk, not knowing what to think of it, nor how to help himself: his M. wanting both his shepheard and his sheepe, sought them, & found him so standing, who tolde him the whole matter: his M. taking the Image, went with great deuotion and set it vp in the Oake againe, & forthwith the shepheard had his limbs restored, & went & worshipped it, and so by their reports, al the country heard of it, who came by heaps & wer healed of al diseases, but agues especially, and so it continued (saith he) til within these 20. yeres, about which time the blessed Image was stolne or lost no man can tell how. (But is it not strange that if it could doe these miracles, they would let it be lost so carelesly?) well, lost it was: But what tho? people went as fast then as afore, and still as great cures were there done as when the Image was there: and in

want

want of the Image the people worshiped the Oake, & why might they not said *Lipsius*? the holy Image had hallowed the tree, so that it might lawfully be worshipped: (heholde popish deuotion!) yet saith he we worshipped not the tree, but in it the Image, and in it our Lady, and in her God. Marke good Reader, God gets his worship at last, thogh it be at the fourth hand: they tender it to the tree, the tree yeeldes it to the *Image*, the Image conueies it to our *Lady*, and she presents it to *God*: so then by popish doctrine & deuotion God is serued and honoured after his creatures, and so at last gets his owne, If they say that the worship is intended to God, and is not ended but in him: I answere, but were it not better that the worship were offered immediately from the heart and hands of the worshipper to God himselfe, and to passe through no hands, but of his sonne the mediator? but this is heresie, let it passe, or els it must passe the fire.

To returne to the story: our Lady of *Sichem* is lost, but what then, must the poore towne loose her traffick and liuing? (nay rather we wil make another, for that is no hard nor vnusuall thing in that religion:) and so saith he 7. yeres after: an honest and deuout Alderman of *Sichem* (perceyuing well how his and his neighbours gaines came in, and how the poore towne liued) like a good townesman, made another Image, put it in a boxe of wood, and fastened the boxe to the Oake, that so their Lady might not be lost so carelesly as afore.

This new Image thus made, did as many miracles

as the other, *and why should it not, for was it not as good as the other? nay it may be it was more curiously carued and better wrought*. Thus it continued certhine yeares till at last the Parish Priest perceyuing they began to be well customed, bestowed some cost on their Lady which got them so much, and built her a little chappell of boords, and there placed her. But still their custome growing greater, they shewed themselues thankefull to their patroneſſe, and as she fild their purses, they sought her honour, and built her a faire chappell of stone, some 2. yeares agoe, and in that resteth the Image, working miracles euery day. *But what became of the holy Oake?* it was so cut away by pieces by deuout persons, and carried away, that it was in danger of falling, and a counsell was called in the towne what were to be done with it (*as in so great a matter it is requisite*) and there, after serious consideration, it was grauely concluded, that it should be cut vp by the rootes, & with much solemnity brought into the towne of Sichem, where when it came, forthwith happy was he that could get a peece of the holy wood, whereof (saith *Lipsius*, and blusheth not to write it) diuers made them little Images, and with much piety do worship them: others that were sicke of grieuous diseases, shaued it into their drinke and drunke it, and so were healed. See what an excellent religion this is: one Image hath begot many, and the first Image being but fastened to the tree, so sanctified the whole Oake, that euery Image made of the whole tree, should be as good as it selfe, and euery crumme of

Alwaies remembred that I meane not in any of these speeches the blessed virgin whome as I hold a blessed Saint in heauen, so I present her with all the honour that may be giuen to a creature: But I meane *Lipsius* his lady of Sichem, or our lady of Hall.

of the wood ſhould worke miracles, as faſt as the Image did.

Loe heere the hiſtory of our Lady of *Sichem*, or of the ſharp hil: & this legẽd is not *Lipſius* aſhamed to thruſt vpon the vvorld, for a true & vndoubted ſtory: ſuch are the times we be fallen into, that to ſet faſt the crowne vpon the Popes head, truth muſt ſtand aſide and lies muſt paſt for currant without controule: and ſuch a cauſe is Popery as cannot continue in credit before the people, but by forging a continued ſucceſſion of lying wonders, for now we are made beleeue, that the Virgin *Mary* hath 2. Images within few miles together which haue done more miracles in a fewe yeares by-paſt, then God himſelfe did in the olde, or Chriſt and his Apoſtles in the new teſtament: Such Idols of indignation doth the Romiſh harlot aduance againſt the ſoueraigne maieſty of God, to prouoke him withall: for what is it but an Idoll of indignation, that not a creature only, but the very Image of a creature ſhould be made pertaker of the deuine power and maieſty of God?

The time was when *Iſaiah* the Prophet durſt ſay of God, *I am the Lord, this is my name, and my glory I will not giue vnto another, nor my praiſe to grauen Images*: but how ſoeuer that might be tollerable doctrine in thoſe daies had he liued in theſe, he muſt haue bene taught that a part of the glory and praiſe of God, may daily be giuen to grauen Images, and yet the glory of God not at all thereby impeached, but rather augmented: Loe what Idols of indignation and abhominations lye hid Eſay 42. 28

vnder

vnder this mistery of iniquity.

And yet good Reader (as God saith vnto the pro-
Ezech. phet) *turne thee a little* and *thou shalt see greater abhominations then these.*

It is yet scarce 3 yeares agoe since the tale of our Lady of *Hall*, was forged by some Iesuit, and published by *Lipsius*, when withall, a faire picture grauen in brasse was prefixed vpon the first page before the booke of *our Lady holding her Sonne in her armes.*

And beholde, the Iesuits as though the Mother were a woman and the Sonne but an Infant: or as though they had gained mercy by Christ already, and would now see what they could get by the Mother, began to call in question his *merits* and mediation, and the digniry of his *wounds* and sufferings, & at last pronounce that his *wounds* and her *paps*, his *blood* and her milke, are either all one, or els that the *milke is better.*

And yet before we enter into the perticular, let the reader obserue, that though the Image be both of our Lady (as they call her) and of her sonne Iesus our Lord, yet notwithstanding the miracles are all ascribed *to her* and her picture, and none to *Iesus Christ*: for the colouring of which impiety, what they can say I see not, vnlesse they dare affirme that the sonne will doe no miracles in the presence of his mother, to which end, it may well be noted, that generally in all places where the mother and the sonne, the virgin Mary, and our *Lord Iesus* be pictured together in their Churches, she is alwaies set forth as a woman and a mother, and he as a childe and infant, either in her

armes

armes or in her hand, that so the common people might haue occasiõ to imagine, that looke what power of ouerruling and commaunding the *Mother* hath ouer her *little childe*, the same hath *she* ouer her sonne Iesus: and that seeing the sonne is but an infant in his mothers armes, therefore they might not wonder why her picture doth all the miracles, & his none; for its likely, Christ did no miracles whilst he was a child: into these superstitious and euen blasphemous conceits do they indeuour to driue their people, not caring what they derogate from Christ, so they giue it to their Saints: Is it not admirable that still they will make him an infant, still in his mothers armes, still vnder her power, and still all miracles must be wrought by her, and at her picture, as though either he could not, or in his mothers presence would not, or (at the least) as though she had many enemies, and therefore needed miracles, and Christ none? But alas who seeth not that the Athisme and prophanesse of the world causeth euen the name and religion of Christ to be blasphemed, that if miracles might lawfully be expected, we should thinke them as needfull as euer since the first planting of the Gospell: it is therefore a strange peice of Popish doctrine, that there is more cause that the virgin Mary and her picture should haue miracles for them, then Christ and his religion.

But yet this, and all other their suspicious and impious speeches and practises against the honour of Christ & his religion, are in my iudgement inferiour,

and

and may all stoupe to this newe impiety of the *Iesuits*, wherby the *Mother* is compared to the *Sonne*, not as being a childe, or a man, but as the Sauiour and mediator: and the pappes of a *Woman* equalled with the *wounds* of our *Lord*, and her *milke* with his *bloud*.

If this were written by *Protestants*, some might say we might report partially, or if it were a matter of olde, the age might yeild suspition that it were made worse in the carriage: But when it is a matter of yesterday and comes from themselues, partiallity it selfe cannot cauill against it.

And the perticular is this *Clarus Bonarscius* a Iesuit or the Iesuits Patron, published this present yeare to the world a volume large enough, in defence of the whole order of Iesuits, the booke bears this title.

CLARI BONARSCII,
AMPHITHEATRVM HONORIS.
In quo
CALVINISTARVM
IN SOCIETATEM IESV,
criminationes iugulatæ.
Editio altera, libro quarto auctior.
PALAEOPOLI ADVATICORVM,
Apud ALEXANDRVM VERHEIDON. 1606.

This volume he erected, as a theater, yea an *Amphi-*
theater

theater of Honour, in defence of the Iesuits, wherein after he had assa|ed with much sleight of wit, and in a strange stile, to wipe away many foule blots, with which that Atheisticall broode hath stained the *holy name of Iesus*, and adorned it selfe (for generally that which dishonors God adornes them) and after he had ranged ouer al the reformed Churches, and raked vp all rotten slaunders, and reuiued the callumniations that were answered, dead and buried, 40. 50. and 60. yeares agoe, and rayled vpon the liuing and dead, *Caluin*, *Beza*, *Pareus Stenius*, *Tossanus*, *Faius*, and many other holy and learned men, with that bitternesse and virulency as neuer was before him: yea, moreouer after that he had laid high and horrible imputations vpon this whole state, and (like a true Iesuits Impe) slaundered the whole gouernement, with foule iniustice, and monstrous cruelty in many perticulars, and had in Iesuiticall pride, dared to defile the name and honour of renowned Queene *Elizabeth*, (whose memory for euer will be blessed) with words vnworthy the mouth of a man (if he were not a Iesuit:) at last from the defence of Iesuits, he falls in to defend *Lipsius*, (a good friend of theirs) and his two stories of our Lady of *Hall*, and our *Lady of the craggy Rocke*, and not onely labours to make good all his fancies and fables, but further (to shew that a Iesuit hath one tricke of impiety beyond all, and is anointed by the diuell with the oyle of mischiefe aboue al his fellowes) addeth a number of verses directed to that picture, which he calleth *our Lady of Hall*, fraught with so fearefull blasphemies a-

see for these perticulars of our Queene and state, lib.

gainſt the *blood* and *merits* of the *Mediator*, as no Chriſtian eares to this day did euer heare, and doubtles no Chriſtian heart can patiently endure: and certainely if the bleſſed Virgin *Mary*, to whoſe picture he hath cõſecrated them, may be his Iudge, without doubt both he and his blaſphemy will be condemned to hell: and ſhe *whoſe ſoule reioyced in God her Sonne and Sauiour*, her ſoule I ſay will reioyce in the iuſt damnation of him who ſhal match the milk of her a *creature*, with the blood of him her *Sauiour*: But ſhall we heare them? no will ſome ſay, let blaſphemy rather be buried in the depth of obliuion, darken not the *Sunne*, defile not the *heauens*, poyſon not the *ayre*, burden not the earth with it, amaze not the *minder*, and terrifie not the *conſciences* of weake Chriſtians: and aſſuredly could I *bury* it ſo that it might neuer *liue*, and *quench* it ſo as it might neuer *flame* againe, and if my Booke were the onely Copie in the world, I would rather chooſe to couer this ſhame of the ſhameleſſe *whore of Babilon*, then by diſcouering it to cauſe good mens *eares* to tingle, and their hearts to tremble: But ſeeing the ſtrumpet hath the whores forehead, and glorieth in her owne ſhame, & ſounded out this blaſphemy (as with a trumpet) in the eares of all Chriſtendome by publiſhing it in a booke which he calls *the great theater of the Ieſuits Honour*, euen bringing ſo feareful blaſphemy vpon the ſtage, & dare diuulge it in a ſecond impreſſion, leaſt the worlde ſhould want it;

Luke.

Let vs therefore craue leaue of our *Lord Ieſus*, to diſcouer her ſhame wherein ſhe glorieth, and that wee

may

may without impeachment of his honour, repeate so foul blasphemie, that so the world may both perceiue what a religion popery is, and that we for our parts *haue no fellowship with such abhominable workes of darknes.*

The title he giues them is this:

Ad Diuam Hallensem,

&

Puerum Iesum.

THAT IS,

To our Lady of Hall,

and

The Childe Iesus.

See first the impiety lurking in this title. She is a *Queene* or Lady, Iesus a *Childe* or infant: compare this with holy scriptures, they indeede speake both of him and her, but of him as God and a Sauiour, of her as a creature; the mother onely of his humanity (although the mother of him that was God) and exercising power onely ouer his humanity, and that onely during his infancy and priuatenes, but not after he tooke vpon him the Propheticall office of the mediator, for then he said (in a certaine case) *woman what haue I to doe with thee?* and againe, being tolde *shee was without to speake* Iohn. 2. 4.

with him, hee answered that hee had more Mothers, tho not in the same, yet in a better sence: for *whosoeuer did the will of his father, the same saith he is my mother:* thus the scripture proceeds to describe him in his prophetica'll, and afterward in his priestly office, and leaues him not till at last he be ascended into heauen, and haue taken possession of his kingdome, and then the scripture leaues him in his glory.

ath. 12. vlt.

Is all this true? and yet must he now after 1606. yeres be an infant in his mothers armes? and for her the holy scriptures speak no more of her, but as of a creature, a woman, a beleeuing Iewe, a holy saint, saued by faith in her sauiour Iesus Christ, and so leaues her, with little mention (after *Christ* was baptised, and entred his propheticall office) her *body* to goe the way of all flesh, and her soule to enter into that great glory which Christ had purchased for her, and all that spirituall kindred of his, whome with his owne mouth he had pronounced *more blessed* for *hearing his word and keeping it*, then they could haue beene by being the mother of his flesh:

Luke 11

And yet now after 1600. yeares, she must still be a commaunding mother, and must shew *her authority ouer him*, and he *must receiue our prayers by her meanes*, and stil she must beare him in her armes, or lead him in her hand, and her picture must worke all the miracles, but his none: and she must be saluted as a Lady, a Queene, a Goddesse, and he as a childe: If this be not so, let this Title iudge: *Ad Diuam Hallensem, & puerum Iesum.* But let vs leaue the Title, and not stand long at the *gates*, but

Monstra te esse Matrem sumat per te preces.

so are the missals, Breuiaries & offices that are reformed.

but enter this *Citty* of confusion.

And now all good Christians hearken with griefe of heart to that which I rather wish you might neuer haue heard; but if your eares tingle, your haire stand vp, and your hearts tremble at the blasphemy following, blame the heart that indighted it, the hand that wrote it, the Religion that allowes it, and not the pen that discouers it.

Thus then begins the Iesuits Gospell.

Hæreo lac inter meditans interque cruorẽ
inter delicias Vberis *et* Lateris.

That is:

My thoughts are at a stand of *Milke* and *Blood*:
delights of brest & side, which yeilds most good.

HEarken thou blessed *Apostle* Paul, (if thou in heauen canst heare the blasphemy on earth,) thou that didst preach and write, that *thou desiredst to know nothing but Iesus Christ & him crucified*: thou that didst teach the Churches onely to know & beleeue in *Christ* for saluation: & almost 20 times in thy *Epistles* hast magnified his *Blood*, without once mencioning the virgin *Mary* or her *Milke*. 11. Cor. 2. 2.

Heare and be astonished at this, that some who profesſe

fesse to be thy Disciples or thy fellowes rather, cannot tell whether to choose that *blood* of the mediator, or the *milke* of a woman: At least harken thou *blessed spirit* of truth, thou that canst and wilt heare, thou that didst inspire those holy truths into that holy *Apostle*: behold a religion risen vp in the world, that dare compare the *blood of that God* who was by thee conceiued, with the *milke of that woman*, who was the mother of his humanity and was saued from hell and damnation by that bloud, and that dare allow her professors to make doubt whether to esteeme the greater delight of their soules *her milke* or *his blood*: and we for reprouing this, must be accounted heretickes: heare from heauen we beseech thee and Iudge betwixt vs.

The blasphemer proceedeth.

Et dico si forte oculos ad Vbera *tendo*
Diua Parens. Mãmæ *gaudia posco tuæ*
Sed dico si deinde oculos ad Vulnera *vert*ō
O Iesu Lateris *gaudia malo tuæ.*

That is:

And say aloud when I the *Teates* do see,
O Goddesse mother, lend thy *Brests* to mee!
But thus I beg, when on the *wounds* I thinke
O Iesu giue me from thy side to drinke,

What

What before he deliuered more darkely, now he maketh plainer: if any doubt what milke what blood he meant, hee answereth our Ladies *Milke*, and *Iesus Christ his blood*: but what, doth popery make question whether of these two is better? is this their holy Catholike Romane faith? If not, let their words be Iudge, I stand musing saith he and cannot tel whether to take, milke or blood: *If I looke at her paps, then I long for milke, If to his sides, then I would haue blood.*

Marke how indifferent a papist is, whether he receiue the one or the other: is not this euill enough? a man would thinke so, yet hearken what followeth, and we shall heare worse: but let vs do it with feare and reuerence of that glorious name, and pretious blood which are blasphemed.

Rem scio, prensabo si fas erit vbera *dextra*
Læua prensabo vulnera *si dabitur.*

in Englisn thus,

Long haue I mus'd, now know I where to rest,
for with my right hand I will graspe the brest:
(If so I may presume) as for the wounds,
with left Ile catch them, thus my zeale abounds.

Hetherto he doubted, now he is resolued: but such a doubt, and such a resolution, Christian eares neuer heard of: he doubted whether were better, the *blood* of God, or the *Milke* of a creature (the diuell himselfe neuer

neuer doubted hereof) but now what is his resolutiõ, doth it make amends? yes doubtles as the Pope vseth to make *Christ* amends, when he hath dishonored him: I was at a stand (saith he) whether to take, and now I resolue I will haue both: both are so good I will refuse neither, her *milke* his *bloud* both so precious, both so powerfull, both so vertuous, as I will haue both. Both are good, and so good as hardly can I finde difference, but if there be any, it is that the *milke* is more excellent, and therefore with my *right hand*, I will make it sure mine, if I may be so bolde as to touch it, or if it be lawful for a sinners soule to taste so glorious, so vnualuable and deuine a liquor as is the *Milke* of the *Mother*: and as for the *childe* it is well for him if he may follow his *Mother*, and haue the next place to her: therefore if he please to giue me leaue I will lay holde with my left hand on his *wounds*.

O glorious God, the eternall sonne of the eternall Father, thou blessed Iesus *Christ* the stay & comfort of all Christian soules, heare in heauen thine holy habitation this hainous blasphemy, and iudge thy owne cause: And if it fal out that any contagion of sin catch holde on me the writer or any the readers hereof, by not trembling or not sufficiently detesting such fearfull impiety as this that is past or that that is to come: vouchsafe in mercy to forgiue it, and to wash it away with that most precious bloud of thine, whereto all the creatures in the world are not worthy to be compared:

And though this that's past, be abhominable, yet

with

with reuerence to thy holy name and pretious blood, giue vs leaue to discouer the height of their iniquity, which still goeth forward in more horrible & feare-full manner: for thus singes the Iesuit.

(nati

Lac *Matris miscere volo cum sanguine*
Non possum Antidoti nobiliore frui

that is,

And of her *Milke* mixt with his *blood* Ile make,
The soueraignst Cordiall sinfull soule can take.

So now *Christ Iesus* shall haue satisfaction, if there were a fault afore, for if he complaine that the *mother* of his flesh, a woman and a creature, haue the right-hand when *himselfe* and his merits must take the left or none, heere they will make him amends, for that he may haue no cause to complaine, for want of place or precedence, her milke and his blood will he mingle both together, and so make a soueraigne compound cordiall for his soule. But what? a mixture of *milke and blood*, of the blood of *God* with the milke of a *creature*? and is now the blood of the *Lambe of God* but one of the simples in that cordiall Antidote, that must both restore and preserue the life of mans soule? *ye heauens be astonied at this*, so may we well say, for so said the Prophet at a matter of farre lesse wonder, hearken O Christendome, and al ye people, nations, & languages

to whome the blessed name of *Iesus Christ* hath sounded: that poore *paschall Lambe* of the Iewes that was but a shadowe of our Sauiour, the signe and sacrament, and in some sort the meanes and instrument of the Israelites temporall preseruation, might not, nay needed not to haue any thing mingled with the blood thereof, but the *blood* alone being *sprinckled on their dores* deliuered them from the stroke of the destroying Angel: this was their passouer, & saith the Apostle, *Christ our passouer is sacrificed for vs*: shall this then be true, of their passouer, a lambe taken out of the fold & flock, & onely dedicated by Gods institution, and shall not the blood of our passeouer the Lambe of God, God and man Iesus Christ (whose Godhead is consubstantiall and coequall with the father, and his humanity personally and indiuisibly vnited to the deity) being *sprinckled on our hearts & soules*, suffice to preserue them from the infernall stroake of hell and damnation, vnlesse it be mingled with the *milke* of a creature? pardon this blasphemy O blessed Iesus Christ, if it be not a blasphemy against the holy Ghost, and a despighting of the spirit of grace: pardon it in as many of them as do not sinne vnpardonably, for thy mercies sake. Amen.

Exodus. 12. 3. &c.

1. Cor. 5. 7.

But say (I pray thee) tell vs in good earnest, (If so we may presume to call a Iesuites proctor to his answere) is there not a more soueraigne Antidote for a sinful soule, then a mixture & cõpound of *Maries* milk and Christ his *blood*: then tel vs who can make this mixture? who hath the skill sufficient for this confection? who giues the true *dose*? who apointes the *quantities*,

Mithridats and *triacles* for the body are not compositions for euery *conceit*, nor matters for euery hand to make, but rather beseeming the skilfullest, and require the ouerviewing eye of the whole Colledge of Phisitions, shall then the heauenly Antidote of the soule be compounded without a heauenly Phisition? say then (Man) if thou dare stand to thy deedes, who was the Phisition that preseribed and gaue thee this receipt, was it *God the father*, the fountaine of holinesse and happinesse? himselfe saith no, for thus proclaimed he twise from heauen of Iesus Christ, *This is my welbeloued sonne in whome I am well pleased*: In none as in him, nay in none, no not in his mother, but in, for, and by him. Thus the father of heauen hath testified that the blood of his sonne is one sufficient & soueraigne simple, for a heauenly Methridate. Now shew thou, (and take the Pope to helpe thee) where euer he testified so much of her milke: but if no such thing, nay nothing at all, then he was not the Phisition that preseribed this mixture.

Math. 3. At his baptisme: &c. Math. 17 At his transfiguration.

Who then, was it Christ himselfe the sonne of God and the sonne of this woman? No, for of himselfe he saith, *My flesh is* (spirituall) *meate indeede*, and *my blood is* (heauenly) *drinke indeede*: but of her he saith that euery true beleeuing Christian, *is his mother* (as well as she) in the best sence, and much more then she, had shee beene no more but the mother of his flesh: surely then if this be a lawfull mixture, which this papist makes, the sonne was much to blame to say so much of his owne *blood*, that it is *drinke indeed*, and that it giues

Iohn. 6. Matth. 12. 46.

the *drinkers eternall life*, &c. and not one word of his mothers milke: Not a word sayd I? I recall that, for when once a certain woman hearing him preach, not for any thing she saw in her, but for the powerfull and *gratious words*, that came from him, would haue had her *wombe blessed that bare him, and her paps that gaue him sucke*: (the worst whereof is better then her milke) he instantly answered her, *that much more blessed was euery man that heard Gods word and kept it*. If no extraordinary blessednes belong to the wombe that bare him (in that respect onely, because it bare him carnally) If none to the *wombe* nor *paps*, which shal endure for euer, then how much lesse to the *milke* that fed him, which is vanished & shall be no more: If Christ would not match her *wombe* or *paps* with a man that feared God, what will he say to them that make *her milke* a match for *his owne blood*, the milke being a matter farre inferiour, either to wombe or paps. Thus they may see that Christ is not a fit Phisition to make this mixture.

Luke. 11. 27. 28.

What then, was the holy Ghost the Phisition that framed this receipt?

No, for he by his deuine power, conceiued Christ in that holy and miraculous maner, that Christ was fully without originall sin, and therefore his blood might well be a pure and perfect simple to make the *Aqua Celestis* that must quicken dead soules: let them approue as much of her if they can, they speake and write that she was conceiued without sinne originall, and haue a holy day for it, but they can not prooue it: it is an Article of our faith, and grounded on plaine

wordes of Scipture, that Christ was conceiued without sinne! and though the whore of Babilon, affirme as much of her, yet was she yet neuer so impudent, as to conclude it an article of the faith. Thus God the father, the sonne, and the holy Ghost, doe all disclaime the composition of this Antidote, as neither prescribed nor allowed by them.

Learned Papists hold that the Popes Buls and the decree of the counsell of Basil do not conclude it as an article of faith.

Who then may be imagined to be this Phisition, was it *Moses*? no, for he allowed nothing to be mingled with the blood of the pascall Lambe: was it *Esaias*? no, for he auoucheth that *with his stripes, are wee healed*, and his stripes were not without blood.

Exodus. 12.

Esay. 53

Was it *Zacharia*? no for he teacheth that *the Church is saued by the blood of her couenant*, which is grounded onely on the *Messias*.

Zach. 9. 11.

If any other Prophet, let them shew him: was it *Iohn Baptist*: no for he testified that not the mother of his Lord, but his Lord Iesus Christ was *that Lambe of God that takes away the sinnes of the Worlde*.

Iohn. 1. 29.

Was it St. *Paul*? no for he teacheth the *Romaines*, that *we are iustified freely by his blood*: (beholde yee *Romanists*, theres no milke) and the *Ephesians* that *we haue redemption through his blood*: yet there is no milke, and the *Colossians*, that *he set vs at peace through the blood of his crosse* not the *milke* of her paps: and the *Hebrewes* that not with any milke, but *with his owne blood he obtained euerlasting redemption for vs*: to conclude, 13. times at least in his Epistles doth he mention the blood of *Christ*, to the same purpose, and with the same honour as afore, & not once did he so much as name our Ladies *milke*; surely either this was an intollerable omission in Saint

Ro. 3. 24. 25.

Ephes. 2, 13.

Coloss. 1. 14.

Hebrews 9. 12.

Paul,

Paul, not once to name it, else, presumptuous impiety in the *Papists* to match it with *blood* of the sonne of God.

Then who is it, was it St. *Peter* whome you bragge to be the founder, nay the foundation of your Church and head of your herarchie? No, that blessed Apostle renounceth it, for he proclaymeth to all the worlde, that we are *elect through the sprinkling of the blood of Iesus Christ*, heere is no milke: and as we are elect and sanctified, so *redeemed also not with things corruptible* (therefore not with *milke*) *but with the precious blood of Iesus Christ*. Behould ye Iesuits and be ashamed, *Peter* is all in *Blood*, *blood*, he knowes no milke.

1 Pet. 1. 2.

1 Pet. 1. 18. 19.

There remaines but one (for St: *Iames* and St. *Iude* if they name not Christs *blood*, I am much more sure they name no *milke*: was it St. *Iohn the beloued disciple*, to whome Christ *committed her*, (*as his mother*, but not his Saviour) no verily, for he is plaine, that not the *milke* of the virgin *Mary*, but the *blood of Iesus Christ his sonne cleanseth vs from all our sinnes*: and that there *are three which beare witnes on earth, the spirit, and water, and blood*: behold three witnesses on earth of our sanctification and redemption, and of them *blood* is one, but *milke* is none, yea *water* is and yet *milke* is not: surely if the fathers of the *society* or the *inquisition* might be Iudges, St. *Iohn* were sure to be censured to remember *water*, and forget *milke*. But see how St. *Iohn* and the *Iesuits* differ, they dare match and mixe her *milke* with his *blood*, hee will neither mixe nor match it so much as with the *water*, shewing that the very *water issuing out of his pretious side*, was more of worth and value, then

1 Iohn. 1. 7.

1 Iohn 5. 8.

then all her milke, euen that which fed the flesh of Christ when he was an infant: Nay, the Apostle hath not yet done, but tels vs that *Christ loued vs and washed vs* (not in his mothers milke, but) *in his blood*: and that the *Robes of the Saints are made white* (euen white, & yet not in white milke, but) in the red *Blood of the Lambe*. Reuel. 1. 5. Reuel. 7. 14.

See heere, if euer milke had bene apt it had bene here, if euer it had bene seasonable to haue named it, here had bene the place: for what should make white, *milke* or *blood*? and yet the *whitenesse* that must clothe the Saints; must be dyed not in the *milke* of our Lady, but in the *blood* of Iesus Christ, if his beloued and blessed Apostle *Iohn*, nay if his owne holy word may be beleeued. If none of all these, was it then her selfe that prescribed this potion and made this mixture? no assuredly: They say we hishonor & disgrace her, yet I dare venture euen my soule vpon it, that her hart neuer cõsented to such a thought, as to match & mixe her milk with his blood: for seeing the *Angell* saith she was *beloued of God*, I am sure that no creature can be beloued of God, that durst offer to match the best thing in him (if it were his very harts *blood*) with the *blood* of his Son; no his soule would hate him, his wrath break out vpõ him & his vengeance pursue him to destructiõ. Farre therfore was she from so vile a thought: nay *her soule reioyced in him her Sauiour*, so farre was she from making her selfe in any part a sauiour of her selfe: yea rather, if a Saint in heauen doth heare a blasphemy on earth, then doutlesse that blessed soule of hers, that *magnified her soule and reioyced in him* as her Sauiour, will neuer Luke. 1. 28. Luke. 1. 47.

cease

ceaſe to cry and call vpon him to reuenge ſo high impiety: which is ſo much more haynous, in as much as they make the *mother* the diſhonorer of the *ſonne*. And if her prayers be as powerfull with him as their doctrine teacheth, aſſuredly ſhe will not ceaſe to prouoke his iuſtice againſt them, till ſhe haue laid their tottering kingdome flat on the earth, for erecting vp her as an Idoll againſt her ſonne, and for mixing her milke with his pretious blood.

Thus then, if neither God the *Father*, nor *Chriſt Ieſus*, nor the *Holy Ghoſt*, nor *Moſes*, nor the *Prophets*, nor the *Apoſtles*, nor the bleſſed *Virgin* her ſelfe, did any of them preſcribe this potion, nor make this mixture: It followeth, that either the *Diuell* was the deuiſer of it, or elſe that they framed it out of their owne braines and therefore are to be iudged *Mountebankes*, and ſpirituall deceiuers, who make ſhew to the worlde, they haue a confection of miraculous vertue, when indeed it is a perfect poyſon to all that take it: for if S. *Paul* ſay true, that *if we ioyne circumciſion to Chriſt, Chriſt ſhall profit vs nothing*: then without all controuerſie, if we mixe the *milke* of a creature with the *blood* of the mediator, that *blood* of his hath loſt the vertue, and ſhall profit vs nothing: And thus the Church of *Rome* hath ſpunne a faire threed, ſhe will needes haue both the *ſonne* and the *mother* to be hers, in ſuch a maner, as ſhe hath loſt them both, and made them both her enemies, the mother to be her bitter *accuſer*, and the ſonne to be her angry *Iudge*. But thus hath God in Iuſtice blinded her, that whereas for theſe 2: or 300. yeares paſt,

Galath. 5. 2.

ſhe

she came to this height of blasphemous deuotion, as to trust more the piety of the Mother, then the merits of the sonne, & often to appeale from him to her.

* Now at last by this dealing they haue taken the direct course to turne her against them also, and to make her curse and abhor them and their superstition, who dare make her name and her milke to be the dishonourers of her sonne, her Sauiour, and his pretious bloud.

* This is ordinary in many of their bookes especially Bernardine de Bust to his mariale & reuelationes Brigete, and others.

Thus we haue heard and seene the strangest peece of phisicke, and most vnequall mixture that yet was euer heard of, The *blood* of God, and *milke* of a woman are mixed to make a cordiall potion, But now what will this potion do, what is the operation of it, hearken to the *Mountebankes proclamation*, and he will tell you. Thus he cries,

cum,

Vulnera restituent turpẽ vlceribus mendi-
Testa cui saniem reddere sola potest:
Vbera reficient Ismaelem sitientem (Agar
Quem Sara non patitur, quem neque nutrit
illa mihi ad Pestem procul & procul expũ!
Ista mihi ad lõgas eualitura febres. (gẽdã

That is,

These *wounds* the sores do clense & cure full wel,

Which none can dreſſe but ſcrape thē with a ſhell
Theſe *breſts* the fainting Iſmael wel would cheriſh
Whō Sara would not, & Hagar could not noriſh
The *firſt* from me expels all peſtilence,
The *ſecond* driues all lingring feuers hence.

Now he tells vs what his phiſicke will doe, and that perticularly in both his ſimples, the *blood* & the *milke*: and as for the one of them that is the *blood and wounds* of the mediator, if he had aſcribed much more vnto them, he might haue paſt with praiſe (for vs) for hee cannot ſufficiently extoll the merit & vertue of them, but as for the other, that is the *milke* of a woman, (tho it be the bleſſed virgin) or a confection of both, there he ſheweth himſelfe both impious in making ſuch a mixture, as alſo a vaine deceiuer, proclayming great and ſoueraigne power in that which is nothing worth; for I ſay againe, if it be true that to him that ioyneth *circumſiſion to Chriſt, Chriſt is no Sauiour*: then we dare
Galath. 5. boldly ſay to him that ioyneth a creatures *milke* in equallity with Chriſts *blood*, that *blood* of Chriſt is of no vertue: for *circumſiſion is of the fathers*, nay it was *Gods*
Geneſ. 17. *owne ordination*. But her *milke* is meerely apart (and no eſſentiall part) of her body, which is a creature, and as for the mixture of it with his *blood*, it is an impious deuice of prophane pollititians, not derogating from the dignity, but euē quite abolliſhing the glory of the mediator: then if his paſſion may not be ioyned with circumſiſion, may his blood be mixed with her milke?

But

But what is it that he proclaymeth *vulnera restituent*, &c. *Christs wounds will restore & heale the spirituall sores of a sinfull Lazar*, we beleeue it wil, they wil do so & much more; yet not for his sake that saith so, for we knowe that *deuills* thēselues for a vantage would beare witnes to Christ. But for his sake that said, *He was wounded for our transgressions, He was broken for our iniquities, the chastisement of our peace was vpon Him, & with His Stripes are we healed*: and for his owne sake especially, who said it and did it, *I lay downe my life for my Sheep*. Thus he hath said well and truly of the wounds; but the wounds of Christ will not serue his turne: He therefore addeth. Math. 8. 29. Esay. 53. John. 10.

Vbera reficient &c.

The Pappes will quench & refresh thirstie soules.

And will they so? who taught you that Diuinitie? will a creatures paps quench and satisfie that *soule that hungreth and thirsteth after righteousnesse?* Say ye children of iniquitie, haue you not read *Esay* the Prophet, who tels vs *He* was despised, *He* was afflicted, *He* was broken, *He* was plagued, and all for vs: *His stripes healed vs*, and not a worde of her nor her *Milke*, but al of *him, his stripes and his wounds*: what will ye say, wanted he *knowledge* of her worthinesse? or *deuotiō* to her deserts? Can ye say the first without blasphemye to God, or the second without iniurie to the Prophet? could it be he knew not *her* who knew *her sonne*, * could he foresee *him* and not *her*? or could any such mistery be kept frō him who spake and wrote, *as he was inspired by Gods* Esay 53.

* Indeed the Papists haue taught so in former times so saith their maraule

rit? and to conclude, was it not he that saith, *Beholde a virgin shall conceiue and bring forth a sonne, euen Emanuell Iesus Christ*? so that it's plaine as the Prophet knew a *Messias* should come and should saue his people by dying for them; so also he foresaw and knew he should be borne of *a virgin*: If thē the prophet had knowledge of her, dare ye say he wanted due deuotion? and yet one of these you must say, and for want of one of these you must condemne him, who names none but Christ, or else your selues, who dare mixe her *milke with his blood*.

But is this all? No,

Illa mihi ad pestem——.
Ista mihi ad febres——

One can heale spirituall *pestilence*, the other spirituall *feuers*; see what difference there is by their religion, betwixt her *milke* and his *blood*: are not these men great and deuout honorers of Christ, and his suffering that can finde other helpes to heale their soules besides his blood? But if it be thus that both can heale so wel, how comes it to passe they haue so many sicke soules in popery, euen sicke of all spirituall diseases, especially seeing by their owne doctrine and daily practise, it is apparant they can neither want the one nor the other of these 2. simples: for first they say they make Christs blood euery day, then they haue *blood* at hand continually: If they say that the laytye may not haue that, but onely their Preists (who indeede drinke it vp all)

yet

yet then they may take their Ladies *milke* whereof (if themselues say true) they haue so much in seuerall places, as some that liued 1100. yeares agoe do write, that in those dayes, it was more then a woman vpon one childe can giue out, though the childe sucked none at all: If that that is kept, and shewed, and worshipped in so many Cities of *Italy*, *France*, *Spaine*, *Germany*, be not her *milke*, then where is the truth and honesty of that religion, so to deceiue the world? if it be then, why are their soules so full of spirituall diseases? why are they not healed seeing this Iesuit teacheth that *it will heale as well as Christs blood*? as wel as Christs blood will some say, why do you them that wrong? they are neuer so wicked to speak such blasphemy. No? then iudge by that which followeth.

Erasmus and others haue spoken more plainely and fully then I do

Ira vomit flãmas, fumatq́ libidinis Ætna?
Suffocare *queo* Sanguine, Lacte *queo*,
Liuor inexpleta rubigine sæuit in artus?
Detergere queo Lacte cruore *queo*.
Vanus honos me perpetua prurigene tẽtat?
Exaturare queo Sanguine, lacte *queo*.

That is:

Let *Ire* belch fire and lust like Etna flame, (same
Choose either *milke* or *blood*, both quench the
Let *Enuies* rust canker my heart about,

This *milke* that *bloud*, either will fetch it out.
Or do *vainglorious* passions stuffe me still,
Either with *milke* or *Bloud* the same Ile kill.

Heere iudge and spare not (without all partiallity,) whether that I said be not true, that *her milke* wil heale as wel as Christs *blood*, and this they affirme, not in generall tearmes but in plaine perticulers: if saith he *Anger* swell, if *Lust* inflame me, *blood* will quench them & so wil *milke*: are there two stronger *passions*, two more conquering *corruptions*, two more raging and raigning sinnes then Anger and lust? yet euen these two are quenched & conquered by her *milke* as well as *Christs blood*: hearken ye Children of the *Romish* Sinagogue, hearken I say what instruction your father giues you, heare I pray (but learne it not) a creatures milke will cleanse your soules from sinne, as wel as your sauiours blood: O spirit of error and blasphemy, whither wilt thou goe? O Romish impiety, when wilt thou make an end? wilt thou not cease till thou hast puld downe the fire of Gods fury, from heauen vpon thee? *O Babylon we would haue healed thee but thou wilt not be healed*, for who can heale him that will needes kill himselfe? so who can heale thee, whose blasphemy hath wounded and yet benúmed thy heart, gone ouer thy head, & is *ascended vp to heauen*, & in the presence of God crieth vengeance vpon thee; & as for you seduced soules (my deere cositrymen) you who are deceiued with shewes of holynesse and deuotion, behold heere a peece of popish holynesse, and of the doctrine of their deuotion,

Jerem. 51. 9.

on,

on, that *the sinnes of the soule are cleansed and taken away aswell by a creatures milke as by Christ his blood*! is this the *catholike* doctrine they brag so much of? is this the *catholike* Church that teacheth such diuinity? is this the chaire of S. *Peter*, & the *seate* that cannot erre? If it be so, then what didst thou meane thou St. *Iohn* Euangeliſt, to teach that it was *Iesus Christ that faithfull witnesse, that first begotten from the dead, and that Prince of the Kings of the earth* (euen he, and not any creature) *who hath loued vs and washed vs from our sinnes in his blood*: sure either must thou recant this doctrine, els they that boast themselues to be successors of thy brother *Peter* may be ashamed of theirs, who tell vs that *our sins are washt away in her milke as well as by his blood*: and you that are the dutiful and deuoted children of that Romish seat, be Iudges euen your selues in this case, what can be said heereunto: how can it stand with scripture, or with the tenor of true catholike faith? or how can it any way be defended that a creatures *milke* can quench the fire of sinne in the soule as well as Christ his *blood*? Reuel. 1. 5.

Can ye say that heere is onely ascribed to her and her milke, a *deriued* vertue from another, and that the *original* and fundamentall power, is onely and wholy in Christ and his blood? if it were so it were lesse euill (though Christ Iesus may not, nor will not bestow the prerogatiues of his Mediatorship on any creature) but looke and wade ouer the words againe and again, expound them with any fauour that the wordes may beare, and you shall not see the least difference.

Suffoc-

Suffocare queo Sanguine *Lacte queo.*
Detergere queo Lacte Cruore *queo.*

If *Lust* burne, *Anger* boyle, *Enuy* fret, *Vaineglory* swell I can helpe it with *blood*, so can I with *milke*: I can helpe it with *milke*, so can I with *bloud*: there can be no greater equalitie made betwixt any two thinges in the worlde, then here they make betwixt this *Bloud* and *Milke*.

Can it be said that the Author is a Poet, and said thus but to make vp the Verse, which otherwise wold not haue falne so fitly? surely no, for a yong versifier can soone shew how the verses might haue run aswell as they do, if he had not purposely laboured to sort his verse to his matter, and not the matter to the verse:

For thus he might haue said,

Detergere queo sanguine Christe tuo.

with very little alteration.

And so of the rest: but he as truly endeuoured to magnifie the milke as the bloud, and therefore without any necessitie of the verse, giues the same power, place, & preheminence, in euery respect to the milke as to the bloud: but had he bene as sound and sincere a Christian as he is a good Poet, he might in as good verses haue giuen all the honour to Christ as he deserueth. Therefore (my deere country-men) be no longer seduced by a Religion so fraught with Atheisme, blasphemy & impyety: doe but looke into the Scriptures, Counsels, or Fathers: yea aske the honestest & learnedst of your owne religiō, (or any except Iesuits

or

or such other like them, who frame a religiõ to their owne purposes.)

If this be to llerable Diuinitye, that the *Milke* of the Virgin doth cleanse mans soule from sinne aswell as *Christ his blood.*

If it be not diuinity but blasphemy, no Christian doctrine but impiety, and yet suffered, yea approued in the Romane Church, both by doctrine and practise; then returne to that truth and holy religion, which out of Gods word, and according to the purest antiquity is established amongst vs: & with heart & voice ioyne with vs to imbrace and say Amen, to that holy doctrine of blessed St. *Iohn*, who saith, it is *Iesus Christ that loued vs, and washed vs from our sinnes by his blood, to him be glory for euer and euer, Amen.*

This was his religion, this is ours; oh that it were yours also! he sucked this diuinity out of that blessed brest of Gods sonne, *whereon he leaned*: and if he had sucked thence this diuinity of the Iesuits, that the virgin *Mary washed vs from our sinnes by her milke*, surely he would neuer haue concealed it from vs, nor haue depriued her of the *honour*, nor vs of the *comfort* that thereby might accrewe both to her and vs: for he was her *sonne* by her owne *adoption*, yea her sonne by the *gift* and nomination of her *sonne* and sauiour, yea her sonne in loue, duty, and all respectiueneſſe could he then, or would he in any sort obscure her due glory? would he giue too much to her *sonne*, and too little to *her*? would he giue all that to her *sonne*, which in parte was *hers*? can this, may this, or dare this be immagi-

ned by any Iesuit? If not, then how dare they extend their deuotion beyond *his*, and ascribe that to her which he neuer did, yea that to *her*, which he appropriates to *Iesus Christ*?

If they thinke that *Peter* had more deuotion then *Iohn*, hearken then what he saith: *Iesus Christ his owne selfe bare our sinnes in his body on the tree*: let the words be pondered, Iesus Christ saith he bare our sinnes: true (say they) but so did the virgin *Mary* also, No (saith *Peter*) he *himselfe*, *his owne selfe* bare them, yea *in his body*, he bare them *in his body*: (say they) that is true, but he beares them in his *mysticall body*, in his members, much more therefore in his *mother*, which is more then many members of his body: nay saith St: *Peter*, *he bare our sinnes his owne selfe in his body*: but what body? euen that body that was *on the tree*: therefore if St: *Peter* preach true diuinity, then is this doctrine of your Teachers hainous blasphemy.

1. Pet, 2. 24.

All that may be imagined for their defence at the best is this, that all this is but *poeticall*, & hyperbolicall, or proceedes from the passion & height of deuotion: but that in truth and earnest he ascribes all to *Christ*, & to his blood, makes his prayer to him, and puts the confidence of his heart in him alone: but least any man should haue the least suspition of him this way, or thinke so good a thought of him, he deales yet more plainely and to preuent all such thoughts and obiections, he makes his prayer both to the mother and the sonne, without any difference in the world, to the one for her *milke*, to the other for his *blood*: for thus he saith.

Ergo

Ergo par ens *et* nate *meis ad vertite votis,*
Lac *peto de pereo* sanguinem *vtrũq; volo*

That is:

Mother and Sonne giue eare to what I craue,
I begge this *milke*, that *blood*, & both would haue.

Heere is plaine dealing, it is not the Sonne and his blood that will serue his turne, he must also haue the mother and her milke, is not this good catholike doctrine and deuotion? but further is it not strange to see how he marshalls them in the order of his iudgement and affection? he prayeth to the mother and the sonne, but first to the *mother*, hee will haue both milke and blood, but first *milke*: thus *Mary* hath the precedence of *Christ*, and her milke of his blood: But you will say it is not that he so esteemes them in his iudgement, but onely for the necessitie of the verse: the answere is that a grammer scholler, can soone shewe how the verse is as good, and giue *Christ* his precedence, as it is doing him this wrong:

Ergo Nate parensq; meis aduertite votis,

But he stil keeping Christ in *wardship* and vnder age, held it not fit that he should haue the place before his mother onely, and therefore without all necessitie euen wittingly and wilfully, he puts Christ in the second place. But now let vs hasten to an end of this (if it be not endlesse and bottomelesse) impiety.

Vpon these fearefull premises thus he proceedes,

Paruule maternis medius qui ludis in vlnis
et tua iam comples vbera, iam vacuas:
Quid me respectas obliqua tuẽ tibus hir quis
Roboris in Cœlum nil habet inuidia.
Sæpe quidem dixti, noxis offensus iniquis,
Tune meas mãmas, Improbe, tune meas?
Nolo tuas ô nolo tuas puer auree mãmas:
Non sum tam duri, tã grauis oris homo:
sed tãtũ lateris pluat vnica & vnica stilla:
Et saltem a dextræ vulnere gutta pluat.
Si nihil è dextrâ visimpluere, implue læuâ:
Si nihil é læuâ, de pede sanguis eat.
Si tibi non placeo vulnus mihi vulnera dã-
Mercedem danto vulnera, si placeo. (to

In English thus,

Youngling that in thy mothers armes art playing,
Sucking her breſt ſomtimes & ſomtimes ſtaying,
Why doſt thou view me with that look of ſcorne
Its forceles enuie that gainſt thee is borne.
Oft haſt thou ſaid, being angry at my ſinne,
Dareſt thou deſire the teats my foode lies in?

I will

I will not, oh I dare not (noble childe)
Dutie from me is not so far exilde:
But one, euen one poore drop I doe implore,
from thy right *hand* or *side* I aske no more.
If neither: from thy *left hand* let one fall,
nay from thy foote rather then none at all.
dost thou dislike me? let thy wounds me wound,
But pay my due, if I in grace be found.

Now from blasphemy he proceedes to plain Atheisme, not fearing to expose the greatest mysteries of Christian faith, and euen our blessed Sauiour himself, to the ridiculous & scornefull contempt of prophane men: Speaking vnto Christ, God coæquall with the father, and whose very humanity raigneth now in glory at Gods right hand, as to a seely infant in his mothers armes: and to him whose very humanity is fedde with the glorious presence and contemplation of the deity, as to a poore *childe sucking* his mothers brests: such conceits are common, and such words and writings rife with them, of our blessed Sauiour, who neuer speake of the Virgin *Mary*, but with the title of *Queene of heauen*, *Lady of Angels*, the *gate of Paradice*, the *fountaine of mercy*, or some such other titles, fitting none but him that is God, or at the least she is alwaies a cõmaunding Mother, and he an infant gouerned and an obedient childe: But let vs consider his words a little better. *Paruule &c. youngling* (saith he) *thou pretty babe, that playest in thy mothers armes, and sometimes suckes*

her breſtes till they be emptie, and againe ſtayeſt till they be full. &c. Is this good and ſound Diuinity, that Chriſt our Redeemer is now this preſent yeare, at *Halla* in *Brabant*, an *Infant* playing in *his Mothers armes, & ſucking her breſts?*

If it be ſo, then ſure St. *Paul* was much to blame to teach vs, that euen *the man Ieſus Chriſt, after he had offred one ſacrifice for ſinnes, ſitteth for euer* (not in his mothers armes, but) *at his Fathers right hand*: and what doing? not playing in her armes, nor ſucking her breſts, but there *he euer liueth to make interceſsion for vs.* Interceſsion! to whome? not to *her* in whoſe armes they will make him play, but *to him, at whoſe right hand he ſitteth for euermore.*

And much more to blame St *Peter*, who (not foreſeeing, it ſeemes what doctrine his pretended ſucceſſor would teach after him) teacheth vs that *Ieſus Chriſt is at Gods right hand, gone into heauen, to whome Angelles, powers & might are ſubiect.* Are Angels, powers & might ſubiect to him? & muſt he be ſubiect to a mortall & humane creature? Nay, is he now an *Infant*, playing in his mothers armes, and hanging on her breſts? is not this good Catholik Rõiſh *doctrine*? & is not this good pure Romiſh *deuotion*, to pray to him who is God of glory, & whoſe manhood is now at Gods right hand, Angels and powers ſubiect to him, in ſuch wordes as theſe: *Thou pritty Childe that playeſt in thy mothers armes, & hangeſt at her breſts?* Is this a ſaluation fit for the Sonne of God, who is the *Sonne conſecrated for euer?* the *heire of all thinges*, the *brightnes of Gods glory, and the ingrauen*

forme

forme of his person? or is this a Christianlike deſcription of him, who *hauing by himſelfe purged our ſinnes, ſitteth at the right hand of the maieſtie in the higheſt places?* But this is naturall to Popiſh religion, to diſgrace the *mediator* they care not how, ſo that they may aduaunce ſome creatures, and magnifie their owne deuiſes: but though they neuer ſo much abuſe moſt of Gods *ordinances*, and nullifie the very Offices of the Mediator, Yet me thinks they ſhould be a little feareful how they touch the perſon it ſelfe of the mediator and ſonne of God, and ſhould ſhrinke and ſhame to expoſe the perſon of Ieſus Chriſt, to the baſe conceit of the vngodly: for what can the carnall man, much more the *Atheiſt*, the *Turke*, and the *Iewe* imagine of *Chriſt*, when he that is his pretended Vicar ſuffers his followers to ſpeake and write of him, and pray to him, as a *playing childe*, and *ſucking infant*, and to deſcribe him in his behauiours as a very childe, greeuing and crying that any ſhould *touch his mothers paps* but onely himſelfe? alas what will this religion of Rome do at laſt? the *word* of God and *Sacraments* and other his holy *ordinances* they haue prophaned, the *officer* of the Mediator haue they nullified, and yet not content: heere they labour to make rediculous to all irreligious men, the very *perſon* of Ieſus Chriſt himſelfe: could this be done by any but them that are the Children of that mother of fornication, *that ſits vpon the beaſt full of names of blaſphemy?* ariſe O Lord, maintaine thine owne cauſe, deliuer thy holy name from that pollution, and thy religion from that contempt which they bring vpon it. To conclude;

clude: it may not be amisse heere to obserue the opposition betwixt God in his holy scripture, and the Pope in this his religion.

The Scripture saith,	*Popery saith,*
2. Cor. 5. 16. *Christe* Iesus is no more to be knowne after the flesh.	Christ is yet to be knowne and worshipped as a childe.
The Scripture saith,	*Popery saith.*
Heb. 1. 3. *Christ* bears vp all thinges by his mighty worde.	christ is now borne in his mothers armes.
The Scripture saith,	*Popery saith,*
Heb. 9. *Christ* sitteth for euer at the right hand of God.	Christ is playing in his mothers armes.
The Scripture saith,	*Popery saith,*
Psal. 110. *Christ* tarieth at his Fathers right hand, till his enemyes bee made his footstoole.	Hee is in heauen, till it please the Pope to allow a picture at Hal or Sichem.
The Scripture saith,	*Popery saith,*
1. Tim. 3. 16. Without Controuersye great is the mystery of godlynesse that Iesus Christ is receiued vp into glory.	Without controuersie, that it is no such mystery, for Christ is still in his mothers armes.

The

The Scripture saith,	*Popery saith,*
Christ must suffer and so enter into his glory.	Christ after all his suffe- Luke.24. rings, must againe be subiect to the infirmyties of an infant.

Out of all this followeth a conclusion of good vse: It hath bene often obiected to the Romish Church, that they haue not *true Christ* left amongst thē, but an Idoll of their owne rearing, erected in their owne carnall fancies: now that this is no slaunder, no cauill, no hybolicall nor figuratiue speech, nor an accusation forced vpon them against their wills, is apparant by their owne doctrine and practise in this place: for the *Christ* of God and of his Church, is God equall to the father, and can do all things himselfe: the Christ of the Romish church is a childe inferiour to his mother and may deny her nothing. The *true Christ*, being man *grew in stature and wisedome*, and being growne a man, so liued and dyed, rose againe and was glorified, and neuer decreased: but *theirs* is now become a childe againe and a playing infant: the true *Christ* sitteth at the right hand of God his father, theirs is borne in the armes of *Mary* his mother.

Hence the conclusion is euident, that therefore the Romish Christ is not the true christ of God and of the true christian church. This conclusion I demonstrate thus: the title of these verses is this, *To our Ladye of Hall, and the Childe Iesus*: this childe they speake of, is either Iesus Christ indeed or it is not: if not, then they pro-

claime themselues lyers and impostors: if it be, then my conclusion stands good: for this Iesus, in all the forenamed respects, and many more, differeth from the true Iesus and sauiour of Christian men: let them take whether they will, the better is to bad. But now let vs see what is that he saith to this childe Iesus.

Quid me respectas &c.

Why (saith he) doest thou frowne on me (thou prety childe) *art thou angry with me for desiring thy milke? doest thou chide me that I dare presume to aske the milke of thy mothers teates?* this is all the cause he layeth of Christ his anger, what should a man say to this? what would a Iew say, what will an Atheist thinke of it? surely they will deride and laugh at that religion that allowes it, if our Christ be such a one as is angry at such a cause: But say I pray thee thou Romish Iesuit, (thou wantest neither wit nor learning to giue answer) speakest thou in iest or earnest? If in *iest*, then, knowest thou with whome thou iestest? considerest thou that it is *Iesus of Nazareth*, the great one of *God*, he *of whose kingdome there shall be no end*, he that is *the brightnes of Gods glory and the ingrauen forme of his person*, he at whose remembrance the diuels tremble, & to whome *all knees bowe in* heauen, earth, and hell? and darest thou exercise thy wit, and whet thy stile, and practise thy poetical vaine vpon him? and vnto him that now hauing conquered sinne, death, and hell? *sitteth now at the right hand of Maiesty, in the highest places?* darest thou present such a petition as this? O *pretty childe doe not enuy me that I should touch thy mothers paps, with which I perceiue thou wilt suffer*

none

none to play but thy selfe: oh be not angry that I long for that which is thine, namely, for the milke of thy mothers teats? didst thou euer finde in scriptures or sound antiquity, that any holy man did euer conceiue of him, or speake to him on this fashion? no for its rather a sporting speech fit to be spoken to a playing *childe*, then a salutation fit to be tendered to the sonne of God & Sauiour of the world:

But if thou say thou speakst in *earnest* according to the truth of religion, and soundnesse of diuinity, then tel me I pray thee in earnest, is this any part of christian faith, or is it catholike diuinity, that *Christ Iesus* is offended with that man that shall desire to touch the Virgin *Maries papps*, or to taste of her milke (not in this regard that its a thing not possible, and therefore indeede not to be wished by a Christian, but) because they be peculiarly & propperly his paps & his milke, still as they were when he was an infant? If this be Romish diuinity, alas for the sheep that are fed in such pastures, and filld with such doctrine: for this is fundamētally both false & impious, *false*, for if it be true that the holy scriptures teach, that *Iesus Christ* is now no more to be *knowne* nor conceyued of *according to the flesh*, that is as a meere and mortall man, but as a *glorified* man, a spirituall conqueror of his enemies, and a spirituall head of his Church. If this I say be true, that he is no longer to be knowne as a man, as he was vpon earth, then it is false that he is still to be conceyued of and spoken vnto as a playing childe: Besides it is impious and irreligious, and a step to Atheisme to 1. Cor. 5.

imagine that Christ our God and Sauiour, is offended for such an imaginary toy as this is, to touch his mothers *paps*, or to desire her *milke*: and what enemies of our religion would not loudly laugh at this our *Christ* whome we so magnifie, that we make him the rest of our soules, to be such a one as he is heere described? namely one that chides him that dare touch his mothers paps, for so saith the verse:

Tune meas Mammas improbe tune meas?

That is:

Darest thou desire the teates, my food lyes in? Alas how shall the mouthes of *Turkes* and *Iewes* be stopped from blaspheming, and saying: Is this your Christ? is this the glory of christianitie? is this he whome you make a God? are these the *sins* he is offended withall? Surely no wayes can such and fowler blasphemyes be preuented, but that the Christian world publikely renounce, condemne, and curse, this damned doctrine, as being the priuate and impious blasphemye of the Machiuillian Iesuits, but not the Catholike doctrine of christianity: For we cannot deny but there is a *generation of vipers*, bred of the corruption and putrifaction of an olde and sinfull world; calling themselues *Iesuites*, or Priests of the societie of Iesus: who as they come neare est to God in their mouthes; so are they in their hearts (if their courses can discouer them) the furthest from him. With these fellowes it may be it is a doctrine of deepe deuotion, that it's a great sin for a man to desire to Iesus some of his *mothers milke*:

but

but if they be asked who made this a sin, they must answere, themselues: if what law? euen their owne fancies: But as for the catholike & christian Church, *she* dooth renounce it.

But to proceede, is it not strange that a witty and learned Iesuit, should frame such a speech as this vnto *Iesus Christ*, for thus to begin, *Oh blessed Childe why art thou angry at me, and offended with me? oft hast thou said to me being angry at my sinnes, &c.* would put a man in hope that some great matter followed: for vpon so good a beginning, would not a man presume that some good confession of sinnes should follow? as this, I must confesse o Lord I haue sinned in ignorance, in selfe-loue, in security, in hardnesse of heart, in incontinency, in mallice, in hatred, in couetousnes, in omission of my duties, in commission of euill &c. for these O Lord, and for any of these, thou mightest say vnto me, thou miserable wretch, how darest thou thus pollute my name, and as farre as in thee lyeth, *crucifie me againe*, by these thy sins? how darest thou *dust and ashes*, thus vilifie my eternall law, the curse whereof thou hast heereby incurred? how darest thou beare my name, or looke me in the face, whome thou hast thus prouoked? oh that our eares might haue heard a Iesuit saying thus, and surely in reason a man would haue expected some such cõclusion from such a beginning. But why should we looke for either reason or religion from a Iesuite? (if that be true which their brother *Watson* the Priest hath written of them.) To haue supposed Christ to be angry with him for breaking the morrall lawe had

See *Watson* the Priest his iudgement of the Iesuit written in his quidlibets.

bene good diuinity, and no poeticall immagination, but these holy fathers haue no such faults: nay see how innocent Lambes the Iesuits be, that when christ is most angry with a *Iesuit*, and rebukes him for sinne, he hath none to lay to his charge, nor finde any whereof he is guilty, but a little holy *presumption*, or rather height of ardent *deuotion*, that he dare touch the *papps*, and beg the *milke* of the virgin *Mary*: o fearefull presumption, o carnall selfe-loue, o hellish pride, and well beseeming the Iesuiticall broode! is not this the *generation that praiseth it selfe*, and (as Salomon saith) *is good in his owne eies*? But say in earnest, is this all the fault that thou thinkest christ can finde with thee? then belike there is either no breaches at all of the morrall law, amongst Iesuits, or els the breaches of Gods lawe, are lesse sinnes amongst them, then are the breaches of their owne deuises, and well may it be so: for he was a Iesuit who taught that *a Priest sinneth lesse if he keepe a whore, or lye with another mans wife, then if he marry a wife of his owne*, I say he was a *Iesuit* that wrote it, and he was a *Iesuit* that defended it.

Againe, they teach that its a lesse sinne to *sweare* in common talke by the holy name of God, then it is to *eat an egge* in lent: for the latter say they is a *mortall* sin, the first is but a *veniall*. Againe, that he sins no more that workes vpon the holy *Saboth* day then hee that workes vpon the feast day of St. *Didace* the Spaniard whome *Sixtus* made a Saint, not yet 20. yeares agoe: they whose doctrines these & such others be, no marruell tho they holde that the breach of a duty of their

owne

owne deuising, is a greater sinne then the breach of the morall lawe: for so must he holde that wrote this, or els that christ can finde no greater fault in him, but that he durst beg his mothers milke: or els that Christ would passe by al other faults in comparison of that, let him chuse which of the three dooth please him best, for one he must needes take, or else confesse that all this while he is but in iest.

I would leaue this point, but that my loue to you (my deere country-men, the papists of England) prouoke me to one word more, to you and for your sakes.

Consider I pray you what these men are, who be the Fathers and founders, at least the guiders and gouernours of your faith: A generation that knowes no euill by it selfe, but this that I dare stand to is no euill at all, but of their owne making, a generation against whome Christ hath nothing but this ridiculous allegation which you haue heard of: which if it be true, as they are a societie of all the world to be *honoured*, so being false, they are a broode of hypocrites, of all the worlde to be *detested*: Then see how, you are dayly bewitched by their inchauntments, and caried vp and downe as they please to lead you: but consider I pray you what will not those men say of thēselues to you in priuate, which speake thus insolently of themselues in publike? what meruailous, miraculous, and incredible things wil not these fellowes buzinto the eares of their nouices (whome they endeauour to binde prentises to their *Belzebub*?) who dare offer to publish to the eyes and censure of all the world, that Christ layeth nothing to their charge vnlesse it be an extremity

of

of deuotion, to his blessed mother: O beloued countrymen, be not seduced by such *impostors*! let not such *vipers* eat out your hearts; but discouer the hypocrites and send them home vnmasked to hell where they were hatched, for they that dare thus dally with our Sauiour, no maruaile tho they be so bold with your soules and your consciences, your children, and your estates and all that belongs you.

Now to goe forward, he hath tolde vs the great quarrell that Christ hath to him, and the hideous fault for which he chides him, that he offers to touch his *mothers teates*, and will needes haue some of her *milke*: but now let vs see what he answers & how he defends himselfe.

Nolo tuas ô nolo tuas puer auree mãmas.

I will not, oh I dare not, golden childe:
Duty from me is not so farre exilde:
But one, euen one poore drop I doe implore,
From thy right hand or side, I aske no more.

To a strange accusation heere is a more strange answer: for now the tide of his blasphemy is almost at the highest: the quarrell he supposed Christ to haue against him, was that he durst presume to touch his *mothers paps*, or desire to taste of her *milke*: a fearefull sinne doutlesse, yet neither forbidden in the Lawe nor the Gospel, but a sinne of the Popes making. But what is his answer hereunto? he

plainly

plainely pleads *not guilty*, alleadging for himselfe, that he is not so bold, so rude, so presumptuous, as to dare to entertaine any such thought, or attempt any such thing, as to touch her sacred *paps*, or to drinke of that glorious *milke*: no his ambitiõ reacheth not so high, he onely prayeth to haue part of his *wounds* and *blood*, that he desireth as being a thing of an inferiour nature and not comparable to the other.

O miserable times of ours, that we should liue to see that any mans heart should conceiue, any mans tonge vtter, especially any mans penne should publish such horrible blasphemy against the blood and person of our Sauiour! what, must the Virgin Mary be first compared, afterward equalled, & is not that inough vnles now she be preferred before, and aduanced aboue Christ? is his blood inferiour to her milke? and is it lesse presumptiõ to be bold with Christ then her? whither will Romish religion goe at the last, that alreadie comes to this?

But to come to a more perticular consideration of the wordes: the answer that here the Iesuits makes, containes apparantly both absurditie and impietie, & both in the highest degree: The absurditie appearesin the euident *contradiction* of himselfe; for now, as tho he hadeither forgottẽ or cared not what he said afore, He denyeth that which afore he spake almost in euery verse: dare you not now touch her *paps*, nor taste her *milke*? then who was it that afore said, *I am doutfull whether to take paps or side, milke or blood: If I looke at the paps, I long for milke: if at the wounds, I would haue blood:*

seeing therefore both are so good, I will haue both: I will catch the milke with my right hand, the blood with my left. Didst thou this euen now, & now saist thou *dare not touch it*? Nay, was it not thou that saidst *I will mingle the milke of the mother with the blood of the Sonne*, and so make a soueraigne cõpound to heale my soule, & now darest thou nõt *touch the milke nor paps*? was it not thy mouth that said, *if Anger, Lust, or any sinne vexe my soule, blood will help it, and so will milke: therefore mother and Sonne heare my request, I must haue milke, I will haue blood, I will haue both?* and dost thou now say, oh I will haue *blood* indeede, but I dare not desire *milke*? was it then deuotion to *take* it, and *taste* it, and *drinke* it, and *mingle* it with Christs blood, and apply it to the soule, and is it now presumption to desire it? can one mouth send out such grosse *contradictions*? but let it passe, for no absurdity nor contradiction can be so vile as should euer haue moued me to haue set pen to paper at this time, (for they are sufficiently discouered already in these and other points,) but when dishonour and blasphemy is offered to the blood & person of *Iesus Christ*, how can a christian hold his peace? for if that be true which the learned father saith, that *in accusation of heresie he would haue no man patient*, whereas *heresie* is but the shame and hurt of the man that holdes it? then sure in the case of *blasphemy* and impiety, touching the very crowne, and striking at the head of *Iesus Christ* our lord and redeemer, who can be patient, who can but speak? neither thinke that heerein I chalenge ought to my selfe aboue my bretheren, but knowe contrariwise, that though I only write, who first, or with the first that

Hieronim.

dis-

discouered it, yet speake I, and write I in the person of many millions more, who all with one heart and voice detest this Romish impiety.

The *impiety* that bewrayes it selfe in this answere is such as goeth beyond all we yet heard, and wherein it seemes the blasphemer thought to exceed himselfe. That we may the better discouer it marke the currēt of his speech: *O Christ* (saith he) *oft hast thou being prouoked with my sinne, rebuked me and said: darest thou sinfull wretch presume to touch my teates, or medle with the milk that feedes me?* he answereth, *oh no blessed childe I dare not, nor I will not so farre presume, I neuer was so rude, nor so vnciuil, as to imagine that I might touch those precious papps, or taste the blessed milke of thy mother: I onely beg a little of thine owne blood, from thy side, thy hand or foote: that shall content me*: what is this we heare? you are content to haue *Christs blood*, but as for the virgin *Maries milke* thou darest not desire it: what, is her milk more pretious, more dainty, more sacred then the *blood* of the mediator? Yee heauens be astonied at this, and all yee creatures of God (in your kindes) renounce and detest this haynous blasphemy. And you (my poore countrymen) that are the deuoted children of that church, beholde heere a peece of popish diuinity and deuotion, *a creatures milke is of more esteeme then Christ his blood: a christian by the power of his ordinary sauing faith, may be partaker of the benefits of Christs blood, but not of the blessed milke of our Lady. The blood he may boldly challenge, the milke he scarce may name: in the blood he may diue and wash his soule, the milke he may not presume to touch*: oh new diuinity, for

merly it seemed strange that her *milke* was but compared to his *blood*, but when after it was made equall to it, and mingled with it, and held as fit to heale the soule as it that seemed incredible, till we sawe it: then what is this that now we heare, that her milke is not onely *comparable* nay *equall* but euen *more pretious*, more sacred, more excellent then the blood of *Iesus Christ*: oh miserable religion of *popery*, whether wilt thou draw thy deceiued children in the end? what will become of thee and thy followers? If the diuels confessed that *Iesus of Nazareth was the Christ of God*, that is the onely Sauiour of the world, and the onely ānointed of God, to be the mediator, and yet for all this are *diuels* still and no better: then what are they and what a religion is that, which makes his *blood* not so good, so vertuous, so soueraigne, so pretious as her *milke*, and so by consequent will neither let him be the onely nor the principall Sauiour. Now the same glorious God and Sauiour *Iesus Christ*, whose merrits are debaced, whose person dishonored, and whose blood little better then troden vnder foote, either conuert in mercy, or in iustice confound all that shall consent, defend or giue countenance to so fearefull a blasphemy: and the same God giue you grace poore seduced Englishmen to relinquish that religion, which is the mother of such monsters as vpon this *theater of the Iesuits*, are presented vnto you: and espetially to detest that Iesuitical sect, whose honor it is to dishonour Iesus Christ, and who bring vpon *the great theater of their honour*, the *blood of Iesus*, so dishonoured, as it yet neuer was by

any

any sect or profession, Turke or Iewe, Atheist, or heretike, deuill or man, since the world began.

But let vs see what remaineth.

Sepæ mihi Babilon patera propinat et auro
Ingeminatque meis auribus, euge, bibe,
non faciam, vel si Cœlum misce bitur Orco
Non faciam, meretrix impia, non faciam
O sitio tamen, o vocem sitis intercludit:
Nate cruore *sitem cõprime*, lacte *parẽs*

Oft times doth *Babilon* in golde me proffer,
Delicious drinke, and wooes me to her offer:
No, no, though heauen & hel should meet, Ile none
Ile none, vngratious strumpet hence be gone:
But ah I thirst, a drought my breast doth smother
Quench me with *blood* sweete sonne, with *milke*
(good mother.

After the discourse imagined (as we heard before) to be betwixt *Christ* and him, contayning *Christs* accusation and his defence touching the high presumption of being as bolde with his mothers *milke* as his *blood*: now sodainely he turnes himselfe from *Christ* to *Babylon* and supposeth that *Babylon* that spirituall strumpet allures him to her vnlawfull lusts

and vilde idolatries, and that her temptations haue bene both frequent and forcible. And surely herein we easily beleeue him: for what is spirituall *Babylon* but the Kingdome of sinne and Sathan, of impiety, Idolatry, blasphemy, superstition, prophanes: and where is that as in *Popery*, and where to be found so fully as in the bowels of the Popish state, whome they well know all the world either cleerely condemnes, or at least iustly suspects to be that spirituall *Babylon* so fearefully accursed and condemned in the Reuelation. For what Citty is so notoriously knowne to stand vpon the notable and famous hills as *Rome* is? what Citty in all the world did *raigne ouer all the Kings of the earth*, then when St. Iohn wrote, but onely Rome? and the text saith (as plainely as can be) that the *woman, the great whore, great Babylon the mother of fornications, is that great Cittie that raigneth ouer the kings of the earth*: & lastly there is no place, person, state, nor power, in the world, in whome the number of 666 so fully concurreth, in so many languages, in so many respects, so directly, and with so little strayning as in the Popes.

I will specifie but fewe for many, the Pope or none but the Pope chalendgeth to be the Prince of al the clergy in the world, and therefore in these latter yeares hath calld himselfe vniuersall Bishop, and pastor of Pastors: Now it falls out that this his pride doth proclaime his shame to all the world, for the number of the beast is in this name, without adding, altering, or any strayning, as he shall finde that will reckon

DVX. CLERI.

500. 5. 10. 100. 50. 1. Totall: 669.

Againe, the Pope glorieth in this title and honour, that he is *Gods generall Vicar on earth*: this is the foundation of all his pretended power and vsurpation: this he and his imps fight for as for their liues.

This his seduced creatures, English Priests and Iesuits, doe in England dye for (excepting some that dyed for horrible treasons) and no maruel, for they know they loose all if they loose this, and yet the Pope cannot holde it, but withall he must haue the number of *the beast* ingrauen in his forehead, so as he that runnes may read it: for put downe this title in the latine tongue, (which is the tongue by him aduanced aboue Greeke or Hebrew, wherein he writes his *Letters*, giues his *lawes* and his *Bulls*, and workes all his feates) and it containes the number of the beast, and neither more nor lesse.

GENERALIS VICARIVS DEI.

50. 1. 5. 1. 100. 1. 5. 500. 1.

IN TERRIS.

1. 1.

50. 1. 5. 1. 100. 1. 5. 500. 1. 1. 1. totall *666*.

Thus its cleer, that as the Pope will needes be gods generall Vicar on earth; so he cannot haue it, but he must beare the marke and number of the beast. If any man say he calls not himselfe Gods Vicar, but Christs

Christs Vicar, I answere Christ is both God & man, and he holdes himselfe Christs Vicar, euen as Christ is God, and full little would he thanke him that holds him Christs Vicar, onely as he is a man: But I answer further, that who euer reads his owne decrees & publike constitutions, shall easily see that he calls himselfe ordinarily the Vicar of God, and suffers others so to stile him: and that the world may see they haue not reformed it, the Pope that now is, *Paul the* 5. hath suffered one of his owne creatures in a booke dedicated to him, to call him *the Vicar of God*. Thus he will needs be Gods vicar, but his pride is well paid for, for as he will be *Gods Vicar* against Gods will, so God makes him beare the diuels marke, in the number of the beast against his owne will.

Tuccii Tuccii patritii lucensis & protonot. Apostol: comment in cant. reg. 606. 4. In titulo libri.

If therefore it be so likely that *Rome is Babylon*, and her doctrines and deceits, superstitions, and Idolatryes, the fornications of that *whore of Babylon*, then we easily beleeue this to be true, that *oft times did Babylon allure him with her entisements*, and wooe him to her spirituall fornications: so hath she done many more, and preuailes with too many.

But what, with him? No, he wil haue none: it is wel said. Oh that you would do as well, that is the worst we wish you *Iesuits*, though you wish vs nothing but fire and gunpowder: oh that you would turne into your selues and see your error in beleeuing her, and in being deceiued with her inchantments, and *drunk with her fornications* that you would no longer be the sonnes of her that is the *mother of abhominations* least

you

you be also children of abhomination: oh that you would *forsake her and discouer her skirts, and teare her in pieces* as she hath deserued, and then returne to be the children of the Church,& seruants of the liuing God! this is that we wish you from the Lord,whome we also pray that thou whosoeuer thou art, that wrote this and all other of thy faction in the worlde, may haue grace to performe that which heere thou promisest.

No no, though heauen and hell should meete Ile none,
Ile none vngratious strumpet, get thee gone.

Well then, if he will haue none of *Babilons* dainties what will he haue? for he saith he thirsteth, and must haue his thirst quenched, but how?

Quench me with blood sweete sonne, with milk good mother

But alas these are children of Babilon, they wil not be healed: for loe he sings his olde song againe, he must haue *blood*, he must haue *milke*: loe heere the *hunger and thirst* of a papist, it is for *milke* as well as *blood*: our Sauiour proclaymeth to the world, *Blessed are they that hunger and thirst after righteousnes*, I would heere aske a reasonable papist, a briefe question,whether this righteousnes can be attained by any meanes, but by the *blood* of the Mediator: If he thinke it may, let him that saith so,take time to consider of it,and he wil answere otherwise: But if not (as if they be Christians they must needes answere) then what a kinde of thirst is that, that thirsteth for the *milke* of a creature,as wel as for the *blood* of the Mediator: But whilst they take time to answere this question,let vs goe forward, and trace this Iesuit to his vnhappy iourneyes end. Math 5.

dic matri meus his frater sitit optima mater
Vis de fonte tuo *promere, deque* meo?
Dic nato, meus his frater, mi mellee fili,
Captiuus monstra vincula, litron habes
Ergo redemptorem mõstra te iure vocari
nobilior reliquis si tibi languis *inest.*
Tuq; parens monstra matrẽ te iure vocari
*V*bera *si reliquis diuitiora geris.*

That is,

Say to thy mother see my brothers thirst,
Mother, your *milke* will ease him at the first:
Say to thy sonne, beholde thy brothers bands,
Sweet sonne thou haste his ransome in thy hands
Shew thy redeeming power to soules oppreſt,
Thou sonne if that thy *bloud* excell the rest:
And shew thy selfe iustly so stilde indeed,
Thou mother if thy *b rests* the rest exceed.

Now if you please to obserue a little, you shall see a new peece of popish deuotion: his ground already layd is, that he must haue *milke* from the mother: *blood* of the sonne.

But how will he come by them? he hath found a ready

ready way, he will make the ſonne *mediator* to his mother, and the mother to her ſonne: *Chriſtian Religion* hath euer taught, thatthe ſonne is our Mediator to the father: and *Popiſh religion* hath long taught that the Mother is a Mediator to her ſonne: But now they begin to teach, that the *ſonne is alſo a mediator to his mother*: what will it come to in the end? And heere obſerue, that as euer heretofore when there was any honour in precedence, the *mother* had the firſt place: ſo now when it is a burden and a duty, the *ſonne* muſt haue it, but not till then, for ſo he now ſaith.

Say to thy mother ſee thy brothers thirſt,
Mother your milke will eaſe him at the firſt.

Firſt indeed he intreates the ſonne and then the mother: but what intreats he him? to be a meanes: to whome? to his mother: for what? for her *milke*: ſo that vpon the matter, her milke is it that is firſt in his thoughts, its that he longs for principally, and Chriſt Ieſus ſhall be preferred to goe a meſſage to his mother, and to entreat for him, that he may haue it: as tho he had ſaid, o Ieſus my ſoule ſo thirſts for *milke*, that I cannot be without it: now becauſe thou haſt rebuked me for my preſumption, in offering to take it as boldly as thy *blood*: I haue therefore no other way but to intreat thee to be a meanes to thy mother, that ſo by thy mediation and her mercy I may obtaine it, therefore I beſeech thee Ieſus *ſay to thy mother* &c.

Is not *Chriſt* honoured and wel aduanced by Popery

that makes him mediator to a woman for her *milke*, and for the benefits and merrits of it, and that for ſuch a one as will not be content with the benefits and merits of his owne *blood ſhedding*: But behold good reader ſeriouſly what diuinity heere is! *A Chriſtian man in his deuotion may* (ſaith this Ieſuit) *deſire Ieſus Chriſt to goe intreat his mother for him, and to complaine that his poore brothers ſoule thirſteth, deſiring her to quench and comfort him with her milke*: what is this we heare? Is Chriſt a mediator to a creature? and for ſomething in that creature to quench the ſpirituall thirſt of the ſoule? If this be true, then what meant Chriſt to ſay *Come vnto me all that be weary, and I will eaſe you*: for if he ſend them that be thirſty and weary to his mother to be eaſed, ſurely in that word, Chriſt either ſpake too much of *himſelfe*, or too little of his *Mother*.

Math. 11.

If Chriſt held that they might come onely to himſelfe, then it appeares the *Ieſuits* religion and his be contrary: If he knew that they might come to *her*, as well as *him*, or to her by him, then what meant he to ſay *Come vnto me*, and not rather *Come vnto her or vnto me*: what can they, what dare they ſay? was he vndutifull to his mother? or enuied he her dignity? or *forgot* he her when he thus ſpake? or was he ſwayed with too much *ſelfe-loue*? if none of theſe without blaſphemy may be imagined, then what may be ſaid, that there were any ſuch thing due to her, and he knew it not? If this alſo be impoſſible, then there remaines but one that he named himſelfe, but *excluded* not his mother, he bids come to him, and forbids not to come to her:

I an-

I answer, first heere he bids vs come to himselfe, let them shew where he bids vs goe *to her*, if he no where bid it, it is as good as forbidden: againe, he that in *one case* of truth said, *I and my father are one*, would not haue spared in *this case* if it had bene true, to haue sayd *I and my mother are one*, and he who out of his holy humility, and knowing the difference of the fathers deity and his owne humanity, freely confessed *my father is greater then I*, would neuer haue scorned (if it had bene true) to haue acknowledged, *my mother is as great as I*: whereas contrarywise, leauing out her and all creatures in the world, he saith directly, *Come vnto me*: And whereas he came to *fulfill all righteousnes*: and the fift commaundement we know commaunds aswell reuerence to Parents, as obedience: therefore doubtlesse he *who went hence* saith the text *and was obedient to them*, would also most readily haue yeilded her this reuerēce if it had bene due vnto her, or if it might lawfully haue bene giuen her: But he knowing the contrary, doth in this case passe by her, and commaunds *Come vnto me*: If yet they will reply and say he saith indeed come to him, but meaning to send vs from himselfe to *her* for ease & comfort, who is the *Mother of mercy & of grace*: I answere, so indeed is she called in their seruice booke, * but Gods booke takes that name to himselfe onely, & giues it to no creature, therefore let them answere it that giue it to her: Againe, the ground of this replication is false, for as he saith *Come to me*, and names no other, so neither sends he vs *to her* for ease, but saith plainely and directly, *and I will ease you*.

Iohn. 14.

* *Maria mater gratiæ: mater misericordiæ: tu nos ab hoste Protege, et hora mortis suscipe. Officium beatæ Mariæ.*

Further,

Further, they not onely make Christ a mediator to his mother, and that for spirituall ease and comfort, but they doe it in such a fashion, as they make Christ one that either is not able or not willing to helpe vs himselfe: for if he were, then why doe they say that he complaines to his mother, that *we thirst*, and for the ease of our soules, do *yeeld her milke*? If heere they were asked this question, I wonder how they would answer it? if Christ be not *willing* or not *able* to ease the thirsty soule, then how is he a perfect Sauiour? If he be, then how is it likely that he would send him that humbleth his soule to him for helpe, to another to be eased, seeing he asketh of him, who said, *come vnto me all that are weary*, doth he aske that that Christ hath to giue, and is it likely he will deny it? dooth he aske that that *Christ* hath not to giue, and is it probable that his *mother* hath it? then they may aswell say that she hath more grace and mercy, or more power & ability then Christ himselfe hath: let thē answer these questions, how they will, heere will be found strange diuinity, which we see is currāt in the Romish Church.

But whilst they prepare their answere, let it please the reader to obserue how contrary the Romish doctrine is to the doctrine of Christ and of the holy scripture.

Christ saith of himselfe as man.	*Romish doctrine makes him say*
Iohn 14 28. My father is greater then I	My *Mother* is in some respects greater then I.
Iohn. 10.30 *Christ saith of himselfe as God* I and my *Father* are one.	*Romish doctrine makes him say* I and my *mother* are one.

Christ

Christ saith	*Romish doctrine makes him say*	
Come to me all that are weary, I will ease you.	Come to me and I will send you to *my mother* for ease:	Math. 11.28
The scripture saith	*Romish doctrine saith*	
Christ is the mediator betwixt *God and man.*	Christ is the mediator betwixt *man and Mary.*	1. Tim. 2.5
The scripture saith	*They make him say:*	
No man commeth to the *father* but by me.	No man commeth to my *Mother* but by me:	Iohn. 14.6.
The scripture saith	*They make him say.*	
Whatsoeuer you aske my father in my name he will giue it you.	Whatsoeuer you aske my Mother in my name she will giue it you.	Iohn. 15.16

These and such like oppositions are common betwixt *Christs Gospell* and Romish diuinity, may not this giue strong suspition that their religion is *Antichristian*, which in the foundations of it are so repugnant to Christs, as these and others which stand confirmed with more authority then yet these doe? well, thus Christ is made a mediator to his mother, now the Iesuit proceedeth, and to make him amends hee makes the mother a mediator to him,

Say to thy Sonne behold my brothers hands.
Sweete Sonne thou hast his ransome in thy hands.

That Christ Iesus hath the *ransome* of sinfull soules

in

in his hands is good diuinity, and we heartily imbrace it, wishing it were as heartily and truly (without Equiuocation) intended, by this papist: if he and all other papists doe so hold it, we heartily reioyce, but then we desire them toanswere to a fewe questions.

Who payeth this ransome? is it not *Christ*? who accepts it? is it not God the *father*? is it not mercy, grace & loue, that either the one will *accept* it, or the other *pay* it? can any pay it but the one? can any take it but the other? are not thē they the foūtains & fathers of mercy, which haue done so? if all these be true, then what a religion haue they, who in their liturgies & daily prayers, call a creature the *mother of mercy, and mother of grace*, oftner then either God the father, or Christ the redeemer, or both put together. we desire someconscionable papist to answere vs seriously: was the virgin Mary a Creator or a creature? if a creature, was she any more then an excellent creature, set apart for the most excellent vse in the world? & was it not in Gods election to haue chosen any other woman, at his owne good pleasure to haue bene the mother of Christ? and was it not his owne free mercy, that *he regarded the low estate of her his handmaid*? if this be so, then did she any thing in our saluation, which any woman had not done, if god had taken her to be his mother: was there any thing in her to moue God to chuse her, which was not Gods owne gift in her and to her? she may be then a vessell of grace but she can be no way a fountaine of grace: for what had she but she receiued it: but if (as they say) she be the fountaine of mercy and mother of grace, then she

giues

giues but receiues not, as the fountaine receiues from no other, but hath of it selfe, and sends out to others: & the mother takes not of her children, but layeth vp for them. Now if it be as their liturgie saith, it is that she is the mother of mercy and grace, &c. as aboue: of grace and mercy, then sure *she hath the ransome in her hands*: but if it be *in Christs hands*, as heere they say it is, then how is she the mother of mercy? hardly would these be reconciled, but that they haue equiuocations, reseruations, or destinctions, that will make any thing seeme good inough to serue their turnes.

Thus then they haue not onely made Mary Mediator to Christ, which is common in their religion, but (which was scarce euer heard of before) they make *Christ* their mediator to *her*, her to him for his *blood*, but first him to her for her *milke*: now to leaue this point, obserue (in one word) how in these two messages of mediation, here is no difference, but she that is a creature and saued by her sonne, is made to speake to him in the same tearmes as he to her, and with no other words or signes of reuerence: and he her sonne and sauiour, yea God himselfe made to speake to her with the same reuerence as she doth to him: as thogh there were no difference betwixt *him* and *her*, and as though he being God and her sauiour, was asmuch beholding to her for her *milke*, as she being a creature is to him for his *blood*: Loe what popish deuotion is heere? now if they be ashamed of this, then why are they not ashamed of the other? But they are farre from that, for

where are the intreatings, the cries, the humble requests and submissiue beseechings to him for his *blood*? heere be none such: but contrariwise as though there were no difference in the world, betwixt either the persons entreating, which are *Christ* and *Mary*, or the things desired which be his *blood* & her *milke*, he saith to Christ.

Say to thy mother see my brothers thirst,
Mother your milke will help him at the first.

And to her he saith,

Say to thy sonne behold thy brothers bands,
Sweete sonne thou hast his ransome in thy hands:

Thus Popery makes of *Christ and Mary*, one no greater a person then the other, and of his *blood* and her *milke* one, no greater a matter then the other: *Christ* with no more reuerence to be implored then *Mary*, his *blood* with no more vehemency to be desired, with no more difficulty to be obtayned then her *milke*: If this doctrine may be defended vnder pretence of deuotion, then will not there want a cullour for any blasphemy: But the Iesuit goeth forward and saith to Christ.

Ergo redemptorem monstra. &c.

Shew thy redeeming power to soules oppresst,
Thou sonne of that thy *blood* excells the rest.
And shewe thy selfe iustly so stilde indeede,
Thou mother, if thy *brests* the rest exceede.

It may be doubted in whose name he speaketh these words, whether in *his owne*, to both Christ & his mother, or in *Christs* name to his mother, and in hers to him: if in the first, they containe *blasphemy*, if in the second, *absurdity*: for if he suppose the virgin *Mary* saith thus to Christ,

Shew thy redeeming power to soules oppresst,
Thou sonne if that thy blood excell the rest.

It is fouly absurd to imagine that she being so dignified as she is (yea rather as they hold * almost deified) should make an if, or a question whether Christs blood excell the rest or no: and much more absurd is it to make Christ seeme to be ignorãt of his mothers power and state how great it is: be it more or lesse. But if so be he speak these words himselfe to thẽ both, then behold the haynous iniury done to the pretious *blood* of the mediator. Cõcerning which this wicked papist makes as much & equall doubt, whether it excell the *blood* of other creatures, as he doth: whether the *milke* of the Vrgin *Mary* excel the milke of all other women: let all christian men shrinke and tremble at so great a blasphemy, for al the learned Papists in the world may be challẽdged to proue (if they can) out of Gods word & the grounds of Religiõ, that she was any more then another holy woman, (sauing this prerogatiue, that she was his mother acording to the flesh) or any more then a Saint of God sanctified by the spirit, and saued by the *blood* of Iesus christ, whose mother she was in regard of his flesh: or that her milke had any vertue in the world, but to nourish his body as doth the milke

Horatius. T
sellemus Iesu
in hoste or. Iam
tama in prae

of other women, their children: for was not he *a man like vnto vs in all things (sinne excepted)* and if Christ take it no preiudice to himselfe, to be like *vnto men*, shall it be a wrong to her to be like to other *women*? Nay we dare goe further and aske them, if God haue vouchsafed once in the whole new testament, so much as to name the milke of the virgin Mary? whereas altogether and almost in euery chapter, he extolleth the *blood* of Christ, and is euer magnifying the vertue, merrits, and efficacy of the same: if this be so, then what shall we say to that religion and to those men, who make it as questionable, whether Christ Iesus his *blood* excell the *blood* of other men, as whether the virgin Maries *milke* exceed the *milke* of other women? is this Romish religion? is this popish diuinity? then see what followeth. But it cannot be proued either to *reason* or to *faith* that her *milke* excelleth other womens, in any spirituall or corporall vertue or operation: therefore it is not to be proued that Christs *blood* is more pretious then other mens: see here my deere countrymen, how you are misled, see what doctrine you are fed withall by your teachers! open your eyes and be no longer deceiued; offer not this iniury to him that gaue his life for you, to make this vnequall comparison: If they wil not teach you holy and sound diuinity, then leaue them, and learne from vs, or rather with vs from the holy scriptures, that *his blood is the price of our redemptiō*: but as for her milke we know no such thing, since she liued on the earth: acknowledge with vs that it is a fundamentall ground of Christian faith that his *blood*

is

is more worth then ten worlds: but that her *milke* is now of any vallue, can neither be perswaded to *reason* nor believed by *faith*: and yet dare this malignant sinagogue make that as likely as probable, as certaine as the other: If enemies of Religion take hold heere, and say, that therefore the grounds of our Christianity are vncertaine, and so blaspheme the blessed blood of our Sauiour, we can say no more but our Church is innocent, our hearts are free, our hands are cleere of it: *woe be to them by whome the offence commeth.* But now let vs see how the Iesuit concludes, and whether his end be any better then his beginning.

O quando lactabor ab vbere, vulnere pas-
delitiis q; fruar, māma, latusque tuis! (car!
Parce Deus, magno si te clamore fatigem:
non potis imperio, non poti arte regi,
Exagitante siti, Patientia perdit habenas
clamores si vis tollere, tolle sitim.
Pluris ego clauis: saturasti sanguine clauos
lanceaque erubuit sanguine tincta tuo.
pluris ego pannis: maduerūt vndique panni
nati a vulneribus, Matris ab vberibus.

In English thus:

Ah when ſhall I with theſe be ſatiſfied,
when ſhall I ſwimme in ioyes of breſt and ſide:
Pardon O God mine eager earneſtneſſe,
if I thy lawes and reaſons bounds tranſgreſſe,
Where thirſt ore-ſwaies, Patience is thruſt away:
ſtay but my thirſt and then my cries will ſtay,
Better am I then nailes, yet did a ſtreame
of thy deere *bloud* waſh both the Launce & them:
More worthy I then clouts, yet them a floude
moyſtned of Mothers *milke* & of Sonnes *blood*.

Now comes to his concluſion, but alas his iniquity is as much at the laſt as at the firſt: for ſtill he perſiſts in his impiety, without repentance, without remorce, without ſorrow or ſence of the euill he hath done, for ſtill he ſings his olde ſong:

O when ſhall I ſucke the milke of theſe breſts, when ſhall I drinke the blood of theſe wounds.

His ſoule thirſteth, but for what? for *milke* and for *blood*: but firſt for *milke* and then for *blood*: If this be tollerable diuinity, nay if this be holy deuotion, then what did our bleſſed Sauiour meane to cry out to all weary and thirſty ſoules, *If any man thirſt let him come vnto me and drinke*: I wiſh the Ieſuits would tell vs what they thinke, whether he did well or no, to leaue out the Virgin Mary: for if this diuinity of theirs be good, then he ought to haue ſaid, *If any man thirſt let him come to my mother or to me to drinke*: and ſurely if her

milke

milke be thus equall in value, price and merrit to his blood, then we do no longer maruell that they teach how the Virgin Mary did rise from the dead, and was assumed into heauen corporally that as Christ rose & ascended to apply & make good the merit of his death, so did she also to make effectual the merit of her milk. But then good *Paul* how farre art thou to blame, that esteemd all things in the world, doug, and drosse, & only that thou maist know the vertue of his resurrection! for then it seemes, thou wilt giue little or nothing to know the vertue of her assumption. Nay it may be thou art halfe an hereticke, and beleeuest not any such assumption: but if thou couldest be taken within the reach of the holy inquisitiõ, thou shouldest pay wel for such thy hereticall incredulity. If now thou wert aliue thy better and more holy bretheren the Iesuits, could reproue thee for many indiscreet passages, and teach thee better diuinity then thou seemest to know, for whereas thou durst say, *thou esteemdst to know nothing but Iesus Christ, and him crucified*, they can tell thee thou art farre short in thy duty, and but cold in zeale in respect of them, for they stand in doubt whether to esteeme more the blood of his wounds, or the milke of her paps: and whereas thou wilt giue all to *knowe the vertue of his resurrection*, they can but wonder at thy ignorance, who carest not to know the vertue of her resurrection & ascention also, Be thou content to know the one, they for their parts will know both: and if thou be so precise for thy Maister, that thou canst not be cõtent to say, that *he purgeth our sins*, but must exclude

all

al other, and say, that he *by himselfe* purgeth our sinnes: know thou that they dare be so bold as to put out that word *by himselfe* out of the text: and when they read thy Epistles they are halfe ashamed to see what a bloody man thou art, for thou art all in *blood, blood*, insomuch as twenty times at least thou art stil vpon blood as though there were no saluation but by blood, and as though blessed Maries milke had no merit at all. It seemes that as thou wert a persecutor, and delighted in blood afore thy conuersion, so thou beares stil a bloody minde: but now behold these meek, & milde and merciful men (the Iesuits,) a generation that loues no cruelty, nor seekes to shed no blood (as most nations of the world can wel beare witnesse *) these sweet and gratious fathers being possessed with a better spirit, are weary of blood and do rather choose and desire milke to quench the spiriuall thirst of their soules.

* Witnesse in England the Powder treason: In France the last Kings death: the present warres in Sweden and broyles in Poland, &c.

If they would vtter what their prophane hearts thinke, or discouer openly what they mutter amongst themselues, we should heare them publish euen such diuinity as this is: a taste whereof besides the present poems, you shall read anon.

But now for his conclusion, this blaspheming Iesuit dare proceed and turne his speech to God, and not fearing the commaundement that forbids him to take Gods name in vaine, vnder paine of standing guilty, at the barre of Gods iustice, he dare offer to abuse the name of God, with such a prayer as this.

O Lord

O Lord thou muſt pardon me though I cry aloud, for it is not blood wil ſerue my ſoule, I long for milke, and am ſo a thirſt, that I may not keepe ſilence: and why Lord ſhouldeſt thou ſo long keepe me a Petitioner in this caſe? I am better then the nayles, yet they had blood inough: I am not ſo vilde as cloutes, yet they wanted neithermilke nor blood.

What kinde of men are theſe Ieſuits, or what a God is their God, to whome they dare preſent ſuch a prayer as this? ſurely they thinke as baſely of him as they doe highly of thēſelues, or elſe they neuer durſt thus inſult ouer him, & thus abuſe him, as after he hath told him plainely that *his blood is drinke indeede*, and commaunded *them that are athirſt, to come and drinke of that well of water of life*, to come and tell him to his face that their ſoules thirſt for milke, and they muſt haue it? belike theſe crawling frogs thinke that they haue ſuch a God as they may leape and play vpon at their pleaſure: But O *thou that dwelleſt in heauen laugh thē to ſcorne, haue them and their wickednes in deriſion*: and either work them to repentance and viſible conuerſion, or bring them to vengeance and iuſt confuſion.

The Ieſuit concludes with a compariſon of himſelf to the nailes and launce that pierced Chriſts bleſſed body, and the cloathes that toucht him in his infancy and death: & indeed the firſt compariſon is not much vnequall, for the Ieſuits are moſt like to nailes & launces in Chriſts body; for ſeeing the holy Ghoſt tells vs

that wicked men by their sinnes did and do pierce Christ: then the Iesuits who by their Atheismes, cruelties, periuries, equiuocations, treasons, haue beene sharper nailes and launces in Christs body, and greater dishonourers of his religion, then any other sort of men, (if the voyce of all Christendome, & the testimony of their owne bretheren be true) then the Iesuits I say are not vnfitly resembled to nayles and launces: and indeed they that are thornes in the eyes, and pricks in the side of all princes and states where they come: lesse marueil though they be like the nailes and speare in Christs body! therefore let the Iesuit please himselfe in this comparison, as long as he will, we enuy it not.

But for the second, that he is better then the clothes that were about those two blessed bodies, I say but this: that either the Iesuits are farre more holy then the Prophet Esay, or els he farre more humble in his owne eyes then they: for he professeth in his own & the churches name, that they were no better thē the filthiest cloute that euer was, *euen a menstruous cloth.* But saith the Iesuit, I am better then the best cloth that euer was, for though we holde that God hath giuen lasting vertue to his word and sacraments, but none that we know to rags, or clouts: yet we acknowledge that as farre as clothes may one excell another, those that touched the bodies of our Lord & his mother, are the most pretious, and if we could be sure we had them, we would esteeme them aboue cloth of gold: we therefore wonder how a man comming before

fore the Lord his God, dare in his prayer make himſelf better then thoſe clothes, eſpecially hearing the Prophet cry before him, O Lord al our righteouſnes is like a menſtruouſe clout. If our beſt be ſo filthy, what is our nature, what is our ſin? if he anſwer that this is but a cauill, for he meanes that being a man he is therfore capable of grace & ſaluation, which the clothes are not, I thinke ſo alſo: But then why doth he enuy that milke and blood ſhould touch them? If he meane the materiall and reall *milke* and *blood* that were in the bodies of Chriſt and his mother, then he is more then mad, to enuy the nayles, the launce, the cloutes, for they did touch them, and yet he cannot, and if he complaine that he may not, we aske him why then did not the Apoſtles take more carefull order to gather vp and preſerue that *milke* and *blood*, or if they did not, at leaſt why did they not complaine of the want of them, as he doth heere? ſurely either they had too little *deuotion*, or the Ieſuits too much *ſuperſtition*.

But if he meane the vertue, merite and efficacy of the *blood* & *milkë*, then let him anſwer vs two ſhort queſtions: Firſt, what ſpiritual vertue and power had that *milke*, what did it worke in our ſaluation, (more then the *milke* of another woman coulde) what did it merit for vs? what the *blood* did we knowe and moſt willingly acknowledge: but what the *milke* did or can doe, if the Ieſuites can tell and teache vs, we will not refuſe to learne: But ſuppoſing that it had much vertue as the *blood* (as the Ieſuite affirmes, but farre be it from vs once ſo to thinke) then ſecondly wee aske

him doth he thinke the nayles, launce, & cloutes were partakers of the vertue and merrit of that *blood*, if he doe, let him shew where he receiued such diuinity: if not, then to what end complaines he to God in such a fashion.

Lord I am better then the nayles and cloutes, and yet they had blood and milke inough, but I dye for thirst.

If this be not to take Gods name in vaine, and that in a high measure, we appeale to all Christian men of reasonable iudgement.

And thus at last are we come to an end of this Iesuiticall Gospell, the impiety whereof I now remit to the censure of the Christian world:

And for my conclusion, least any should say that this is but one priuate Iesuits deede, and therfore may not preiudice the whole society of Iesuits, and much lesse the religion of Popery.

To these I answere, the booke is allowed and hath bene twise printed, and stands approued by *Possevine*, amongst good and catholike authors. 2. Shew what Iesuit or other popish doctor hath *reproued*, or what Inquisitor or other popish magistrate hath *censured* this wickednesse. 3. Which is worst of all, It is no more in effect then others of them haue taught or approued, though not in so open & apparant a fashion: But let any Christian man iudge what diuinity is laide downe in these points that follow.

1. The Papists haue a booke called the *Mariale*, It hath

bene obiected vnto them that in that booke it is thus said: Salomon saith, *the name of the Lord is a strong tower*, Prou 18.10. But Salomon knew little of the Virgin Mary let vs therfore say, *the name of our lady is a strong tower*, let the sinner flye vnto her, and he shall be saued: and againe: thou art a sinner, flye then to the name of Mary, that alone shall serue to heale thee: and againe,

This hath bene long agoe laid to their charge in Catalogo, testium veritatis edit Iouis 1606

The Lord was with Mary, and Mary with the Lord in the same labour and same work of our redemption for the Mother of mercy helped the father of mercy, in the worke of our saluation: and therevpon was it spoken of the first woman, *It is not good for man to be alone, let vs make him a helper*: But why then saith God, Esay 63 *I haue troden the wine presse alone, and of all people, there was no man with me*: the booke answereth, It is true Lord that thou sayest, there was no man with thee: but there was a woman with thee, which bore all the wounds in her heart, that thou didst beare in thy body.

Loe heere a peece of rare diuinity! Salomon is blamed for ignorance, that he knew but little of the Virgin, & in a sort is rebuked for saying *the name of our Lord*, and not rather the name of our Lady *is a strong tower*: and though no man did, yet a woman (namely Mary) did helpe Christ to tread the winepresse of Gods wrath, and was fellow worker with God, in the worke of our redemption.

This booke stands vnconfuted, vncondemned, vnreproued, by the Iesuits or the Romish Church, till this day, for ought that I can yet find, yet hath it bene

many yeares laid to their charge.

2. Againe, the Papists haue a booke, they call our Ladies psalter, printed at Paris in the yeare 1520. or thereabouts, wherein euery one of the 150. psalmes are in whole or in part turned from *Dominus* to *Domina*, that is from God or Christ, to our Lady, as

Vide Psalterium beate Virginis Marie impressum cum Psalterio Cantuariensi, Parisiis an. 1520 extat etiam in eodem Psalterio, ad Verbum: apud Chemnitium, in Examine concil Trident: in parte 3. pag. 149. edito Francofurti. 1596.

In the first psalme.

Blessed is the man that loueth thy name O Virgin Mary, &c.

In the 19 Psalme.

The heauens declare thy glory O Virgin Mary &c.

In the 29 Psalme,

Bring vnto our Lady O you mighty, bring vnto our Lady worship and honour &c.

In the 51. Psalme,

Haue mercy vpon me O Lady, thou that art called the Mother of mercy, and according to the bowels of thy mercyes, cleanse me from all my sinnes, poure out thy grace vpon me, and take not thy wonted mercy from me, &c.

In the 57 psalme.

Haue mercy vpon me O Lady, haue mercy vpon me, for my heart is ready to search out thy will, and in the shadow of thy wings will I rest &c.

In the 68. psalme.

Let our Lady arise and her enemies shall be scattered, &c.

In the 72 Psalme.

Lord giue thy iudgement to the King, and thy mercy to our Lady his mother.

In the 94 Psalme.

God is the God of reuenge, but thou O Lady the mother of mercy, dost bowe him to take pitty &c.

In the 96 Psalme.

O sing vnto our Lady a new song for she hath done maruailous thinges, &c.

In the 110 Psalme.

The Lord said vnto our Lady, Sit thou mother at my right hand &c.

Thus I might goe ouer all the Psalmes, but as he began he ends in the last words of the last Psalme.

Let euery thing that hath breath praise our Lady.

Now this booke stands not onely vncontrolled, but rather euen defended by the Iesuits, and those of the principall.

Gregor. de V. in Vol. de reb. fidei controu. sis, sect. 5. lib. 4 Idolatria cap. 10.

3 Againe, a famous Fryer & well approued amongst them, preacht this doctrine in the pulpit (amongst many other, little better.)

Bernardinus de Busti, in Mariale par. 3. ser. 3.

A man may appeale from God himselfe to the Virgin Mary, If any Man feele himselfe agrieued at the iustice of God, seeing God hath deuided his kingdome with her, for whereas God hath Iustice and mercy, he hath reserued Iustice to himselfe, to be exercised in this world as it pleaseth him: but Mercy he hath committed to his mother: If therefore any man finde himselfe agrieued in the Court of Gods Iustice, let him appeale to the Court of mercy, of his mother.

This

This diuinity was so well relisht in the Romish Church, that after he had preacht it, he publisht it vnder the Popes owne Patronage: and the booke was againe printed within these three yeares: but what say the Iesuits to it, they testifie that this booke is a learned and godly booke, full of goodnesse and piety.

Fourthly, *Horatius Tursellinus* himselfe, a Iesuit of good esteeme amongst them, writes thus,

Horatius Tursellinus in Historia virg. lauretana in præfat.

Almighty God hath made the Virgin his mother, as farre as he may lawfully, partaker of his diuine power and Maiesty.

Now surely if God haue made her fellow with him of his diuine maiesty, lesse maruel if Christ haue made her fellow in the worke of redemption. And this booke written by a Iesuit, hath publike allowance, and is dedicated to Cardinall *Aldobrandino.*

Possevinus in bib. H.

Fiftly, a great Spanish Doctor, and professor of diuinity of his order, writes thus.

Iohn. Chrisostomus à Visitatione, de Ver. domine to. 2. lib. 2 cap. 2.

We haue often seene and heard of very many, who in their extreame dangers haue called vpon Mary, and presently were deliuered: for oft times safety is sooner obtained by calling vpon the name of Mary, then by calling vpõ the name of Iesus Christ the sonne of God.

Possevinus in apparatu sacro lit. I

And this booke is both dedicated to Pope *Clement* the 8. & receiues publike allowãce by the Iesuits: his name is *Chrisostome*, as tho he were a golden mouthed speaker: but if this be his doctrine, that her mediation is as powerfull, or rather more then is her sonnes, it is pitty but he should be calld and accounted a *leaden* moth'd

mouthed wretch:

By all these & many more that (as the learned know) might easily be produced, it may appere that this blaspheming Iesuit *Bonarscius*, in this his detestable comparison, of her milk with Christs blood, saith no more in effect then others both of his religion & perticular sect, and therefore it may be iustly concluded, this is the doctrine and diuinity not of him alone, but of the Iesuits, and of the popish Church it selfe, as long as it stands approued or vncondemned by them: Now then if this be the diuinity of the Romish Church.

1. That a Creatures milke may be mingled with Christs blood in the matter & merit of our saluation.

2. That it helpes and heales spirituall sores of the soule as well as the blood.

3. That though no man did, yet a woman did help God in the worke of our saluation.

4. That the Psalmes may be turned from Lord to Lady.

5. That a man may appeale from God to the Virgin Mary.

6. That God hath deuided his kingdome with her, keeping Iustice to himselfe, and surrendring Mercy to her.

7. That God hath made her pertaker with himselfe of his diuine power and Maiesty.

8. That a mans prayers are often heard, rather by and through her, then Christ Iesus.

If these I say be the doctrines of the present Church of Rome, then let the Christian world be pleased to obserue,

1. How farre the present Romish Church, is degenerate from the antient.

2. How great cause we and al Churches of God haue to seperate from such a sinagogue.

3. How iustly they may be pronounced Antichristian, who thus hainously disparage the person and office of the Mediator.

4. How vntrue it is that by many is suggested that the present religion of Rome is much reformed & refined at this day: for it is most certaine, in the former times these would haue beene condemned as blasphemies euen in the Romish Church it selfe.

And lastly you of this most Honorable and reuerend assembly of the church & Cõmon-wealth of England may here see what cause there is to pronounce the true Papists *Hereticks*, considering the present

Church holds not onely these but many other fundamentall errors, both for matter of faith, and of gouernement, which are perticularized in my Epistle.

And considering that all meanes haue beene vsed, to reclaime and reforme her, butall is in vaine, (for she is that *Babilon that will not be healed*: wherefore it is our duty to forsake her and leaue her to the iust hand of God.

Thus shall we follow the counsell of the Prophet in the like case, who saith: *we would haue healed Babylon but she vvould not be healed: let vs forsake her and goe euery man to his owne Countrey, for her Iudgement is come vp to heauen and lifted vp to the cloudes.*